

APPRECIATION OF THAI CULTURE IN KOREAN MUAY THAI PRACTITIONERS

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ความชื่นชอบวัฒนธรรมไทยในผู้ฝึกมวยไทยชาวเกาหลี



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วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

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งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาวัฒนธรรมไทยผ่านมวยไทยในผู้ฝึกมวยไทยชาวเกาหลี และเพื่อศึกษาความสอดคล้องในค่านิยมระหว่างไทยและเกาหลีโดยใช้วิธีวิจัยเชิงปริมาณและการวิจัย เชิงคุณภาพควบคู่กัน กลุ่มตัวอย่างที่ศึกษาคือ ผู้ฝึกมวยไทยชาวเกาหลีที่ได้รับการฝึกมวยไทย การ คัดเลือกกลุ่มตัวอย่างใช้วิธีแบบเฉพาะเจาะจงจากโรงเรียนสอนมวยไทยในไทยและเกาหลีรวม 47 คน แบ่งเป็นการตอบแบบสอบถาม 38 คน และตอบแบบสัมภาษณ์ 9 คน เครื่องมือที่ใช้ในการเก็บ รวบรวมข้อมูลคือแบบสอบถามและแบบสัมภาษณ์ เนื้อหาของแบบสอบถามแบ่งออกเป็น 5 ตอน คือ ตอนที่ 1 ข้อมูลส่วนบุคคล ตอนที่ 2 ความรู้เกี่ยวกับมวยไทย ตอนที่ 3 แรงจูงใจในการฝึกมวยไทย ตอนที่ 4 ผลประโยชน์จากการฝึกมวยไทย ตอนที่ 5 ความคิดเห็นในวัฒนธรรมไทยและค่านิยมที่ แสดงออกผ่านการฝึกมวยไทย ส่วนของแบบสัมภาษณ์มีเนื้อหาเกี่ยวกับวัฒนธรรมไทยและค่านิยมที่ แสดงออกผ่านการฝึกมวยไทยเช่นกัน ผลการศึกษาโดยรวมพบว่าความชื่นชอบวัฒนธรรมไทยในผู้ฝึก มวยไทยชาวเกาหลีอยู่ในระดับสูง (ค่าเฉลี่ย 3.72) โดยแรงจูงใจในการฝึกมวยไทยอยู่ในระดับสูง (3.07) ผลประโยชน์จากการฝึกมวยไทยอยู่ในระดับสูง (4.28) เช่นกัน ส่วนความคิดเห็นในวัฒนธรรมไทยและ ค่านิยมที่แสดงออกผ่านการฝึกมวยไทยอยู่ในระดับปานกลาง (3.07) ในขณะที่ค่านิยมเกาหลีมีความ สอดคล้องกับค่านิยมมวยไทย (1.71) และมีความสัมพันธ์ระหว่างค่านิยมไทยและค่านิยมเกาหลี (1.71) อยู่ในระดับต่ำแต่พบว่ามีสัมพันธ์กันในเรื่องของความเคารพต่อครูบาอาจารย์ บิดามารดา และผู้ อาวุโสระหว่างค่านิยมไทยและค่านิยมเกาหลี

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RATFAH LAOSUWANWAT: APPRECIATION OF THAI CULTURE IN KOREAN MUAY THAI PRACTITIONERS. ADVISOR: SAIKAEW THIPAKORN, Ph.D., CO-ADVISOR: ASST. PROF. WICHIAN INTASI, Ph.D., 110 pp.

The objectives of this research were to study Thai culture and value express through Muay Thai among Korean Muay Thai practitioners and to study Korean value system that matches to Muay Thai value system.

The quantitative and qualitative research methodologies were utilized in this study. The research conducted among 47 of both male and female Korean Muay Thai practitioners that have been training Muay Thai at Muay Thai gyms both in Thailand and Korea. They were selected by the purposive sampling technique. The quantitative data was collected through questionnaires from 38 Korean Muay Thai practitioners and the qualitative data was collected through interview questions from 9 Korean Muay Thai practitioners.

The questionnaire was divided into 5 sections: The first one on demographic characteristic of the practitioners; the second one on background and knowledge about Muay Thai, third one on motivation in training Muay Thai, the fourth one on the benefits from Muay Thai and the fifth one on opinion on Thai culture and value express through Muay Thai.

The overall result of the appreciation in Thai culture in Korean Muay Thai practitioners was a high level (3.72). Motivation in training Muay Thai (3.78) and benefits from Muay Thai (4.28) were all high levels as well, while opinion on Thai culture and value express through Muay Thai was in moderate level (3.07). In contrast, Korean value system matches Muay Thai value (1.71) and there is a connection between Thai and Korean value systems (1.71) were all low levels. However, there is a connection in paying respect to teachers, parents and seniors between Thai and Korean value systems.

Field of Study: Korean Studies

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Student's Signature

Advisor's Signature

Co-Advisor's Signature

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CONTENTS

	Page
THAI ABSTRACT	iv
ENGLISH ABSTRACT	v
ACKNOWLEDGEMENTS	vi
CONTENTS	vii
LIST OF TABLES	ix
LIST OF FIGURES	xi
CHAPTER I INTRODUCTION	1
1.1 Research Background.....	1
1.2 Research Questions.....	6
1.3 Research Objectives.....	6
1.4 Hypothesis	6
1.5 Scope of the Study.....	6
1.6 Expected Benefit of the Study	7
1.7 Definition of Terms	7
CHAPTER II LITERATURE REVIEW	8
2.1 Concepts of Appreciation.....	8
2.2 Concept of Muay Thai.....	10
2.3 Concept of Wai Khru	16
2.5 The Connection between Muay Thai and Taekwondo.....	31
2.6 Relevant Research.....	33
CHAPTER III RESEARCH METHODOLOGY.....	37
3.1 Research Design.....	37

	Page
3.3 Research Validity and Reliability	47
3.4 Development of Instrument	47
CHAPTER IV RESEARCH RESULTS	51
CHAPTER V CONCLUSION, DISCUSSION AND RECOMMENDATIONS	80
5.1 Conclusion	80
5.2 Discussion.....	83
5.3 Recommendations	85
REFERENCES	86
VITA.....	110



LIST OF TABLES

	Page
Table 1 : Sampling size from Macmillan (1971).....	41
Table 2 : Number and percentage of sample group separated by gender, age, and education	53
Table 3 : Number and percentage of frequency that sample group visiting Thailand.....	54
Table 4 : Number and percentage of the sample group on the kind of sport, physical exercise or martial arts that have done before	55
Table 5 : Number and percentage of sample group have known about Muay Thai before coming to Thailand.....	56
Table 6 : Number and percentage of sources that the sample group have known about Muay Thai from.....	57
Table 7 : Number and percent of sample groups have trained Muay Thai before.....	58
Table 8 : Number and percent on how long the sample groups have trained Muay Thai.....	58
Table 9 : Number and percent on where the sample group have trained Muay Thai.....	59
Table 10 : Number and percent of the sample group have studied the history of Muay Thai before.....	60

Table 11 : Number and percent of frequency that the sample group watching ...	60
Table 12 : Number and percent of sources that the sample group have found out about a gym or school that teaches Muay Thai.	61
Table 13 : Number and percent sample group separated by motivation in training Muay Thai	62
Table 14 : Number and percent sample groups separated by benefits from training Muay Thai	65
Table 15 : Number and percent sample groups separated by opinion on Thai culture and value express through Muay Thai and their level of feeling.	68



LIST OF FIGURES

	Page
Figure 1: Ong-Bak film with Muay Thai	2
Figure 2 : Expressions of showing respect between Taekwondo and Muay Thai....	3
Figure 3 : Kicking techniques of Taekwondo and Muay Thai	4
Figure 4 : Mixed Martial Arts (MMA)	24
Figure 5 : Muay Thai Super Stars (Buakaw)	26
Figure 6 : Muay Thai Super Stars (Saenchai).....	27
Figure 7 : Muay Thai Super Stars (Namsaknoi)	28
Figure 8 : Muay Thai tournaments in Korea (Max FC).....	29
Figure 9 : Muay Thai tournaments in Korea (TAS)	30
Figure 10 : Muay Thai tournaments in Korea (MKF Ultimate Victor)	31
Figure 11 : High kick with Muay Thai and Taekwondo.....	32
Figure 12 : The seven major steps of the research method	42

CHAPTER I

INTRODUCTION

1.1 Research Background

Muay Thai or Thai Boxing is the cultural martial art of Thailand, it has known as a form of close combat that used the entire body as a weapon. The origin of Muay Thai was developed seven hundred years ago which began on battlefield, not only where the soldiers equipped with weapons but they were trained hand to hand combat skills, essentially how to use their body like weapon, if they ever to lose their swords or spears.

Muay Thai is referred to “The Art of Eight Limbs”, and using eight points of contact the body mimics weapons of war, the hand become the sword and dagger, the shin and forearms were hardened in training to act as armor against blow, and the elbow to fell opponents like a heavy mace or hammer; the legs and knees became the axe and staff. The body operated as one unit. The knees and elbows constantly searching and testing for an opening while grappling and trying to spin an enemy to the ground to kill (Tiger Muay Thai, 2015).

Muay Thai is a very special martial art, its fighting style has a very distinctiveness from Kickboxing in elbows and knees techniques, and is what sets Muay Thai apart from other styles of martial arts. Recent years, Muay Thai is well-known and has attracted people around the world, so it is not surprising that the Muay Thai also plays the leading role in many movies. One of the most famous Muay Thai movies is probably “Ong Bak”. The spectacular moves and scenes have made the movie all over the world famous, (Muay Thai World, 2014).

Figure 1: Ong-Bak film with Muay Thai



Source: (OngBak Official)

According to (Michael Shane Henry, 2013) given the rise of Martial Arts in modern society since the seventies and its recent infusion into mainstream, Muay Thai has been provided new spaces for its inclusion across a variety of contexts. This is largely due to Mixed Martial Arts (MMA) rise in popularity and the subsequent revision of regulatory laws related to contact sports. The popular MMA leagues program branded include Ultimate Fighting Championship (UFC), Pride Martial Arts and K-1 Martial Arts which were usually broadcasted on television.

Also (Mickey Dimic, 2009) also described that all martial arts have many important lessons offer MMA fighters, because MMA involve distinct phases of combat and several very different sets of skills. Martial arts that focus on more specific aspects of fighting have a great deal to offer the mixed martial arts fighters in their areas of specialization. Two of the most popular forms of competition today are the Korean art of Taekwondo and the Thai art of Muay Thai. Although both styles employ effective hand techniques, they are known primarily for their devastating kicks, (Black Belt, 2001). Both martial arts also have tradition form of moral and ethical principle in showing respect to their teachers such as Taekwondo expresses through bowing, while Muay Thai expresses through Wai Khru (see figure 2).

Figure 2 : Expressions of showing respect between Taekwondo and Muay Thai



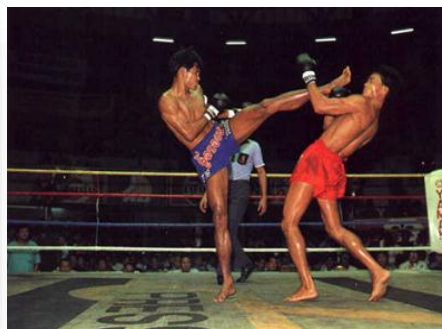
Sources: (Taekwondo, 2016) and (Farang, 2016)

As illustrated in Figure 2 above, bowing from Taekwondo and Muay Thai are differences. Bowing is respect to each fighters but the distinctiveness of Wai Khru in Muay Thai has been dealt with in terms of fundamental importance in Thai culture, mostly includes the root of Buddhist religion that has been influenced from India. Showing respect in Muay Thai includes sacred ritual, followed by an expression of graceful dance and accompanied by music in the background which are admired to the large of audiences. However, both martial arts emphasis on kicking techniques, which Taekwondo is referred to “the art of kicking and punching” (see figure 3) and Muay Thai referred to “the art of eight limbs” as the hands, legs, elbows and knees are used extensively in this art which emphasizes elbow (sok) and knee (kao) techniques to gain a distinct advantage in fighting and is what sets Muay Thai apart from Taekwondo and other styles of martial arts. The techniques of Muay Thai as well as in the name of techniques have been combined with the art of the graceful dance and drama that show the strong image of Thai culture and story of Ramakien.

Figure 3 : Kicking techniques of Taekwondo and Muay Thai



Taekwondo



Muay Thai

Sources: (Taekwondo-information.org., 2012) and (Maemaimuaythai, 2012)

Concerning a great deal of similarity between Thai and Korean cultures, the Ministry of Government Administration and Home Affairs, Republic of Korea stated that there are slightly more than 50 percent of South Korea's 49 million citizens profess some religious affiliation that spread among a great variety of traditions, including 30% Buddhism, 25% Christianity, 0.2% Confucianism, and shamanism, (New World Encyclopedia, 2015). However, among Korean people Buddhism and Confucianism have been more influential than any others upon their life and over half of the country listed cultural heritage are related with the two religions.

Furthermore, Thai and Korean people enjoy hot and spicy foods, and having the same cultural values in showing respect and priority for the elderly is considered as a good sign of having manners in young people. Additionally, Korean wave made Thai and Korean exchanged culture for many reasons, from these make both countries people like to spend their money for buying products that are used in the TV, cinema or presented by their favorite actors or singers, for instance, cosmetics, mobile phones,

attires, and much more in pursuance of getting close or even being able to look like their favorite actors or actress, (Huang, 2009).

Recently years, the popularity of Muay Thai can be seen in the form of tournament in Korea such as Max Fc, TAS and MKF Ultimate Victor, which are usually broadcasted on IB Sports, SPOTV and KBS N Sport. According to the website of MACFC, there are 134 Korean Muay Thai practitioners participate this tournament program, (Max Fighting Championship, 2015).

From the background and rationale we can conclude that not only Muay Thai attracted a lot of people around the world, but attracted Korean people to come and train Muay Thai both in Thailand and Korea as well, some Korean Muay Thai practitioners have background knowledge in Taekwondo background which is their own national martial arts. Likewise, (The Professional Martial Arts Information Center, 2012) has explained that Taekwondo and Muay Thai are both exclusively stand-up styles that have both found their ways into the ring. Currently, Muay Thai is the standup style of well over 75% of all professional MMA fighters, while Taekwondo has taken a backseat as being only a background art practiced by fighters in their youth. This mean that all of these Korean Muay Thai practitioners are supposed to understand and tend to appreciate Thai culture.

The researcher was interested in studying Thai culture and value express through Muay Thai among Korean Muay Thai practitioners, due to the aboved mentioned reasoning. The researcher also has considered the connection between Thai and Korean value systems that attracted the Korean practitioners. It was believed that this study could be useful for Korean Muay Thai practitioners so that they can understand Thai culture and values express through Muay Thai. The data findings could also be

used for adaptation of concept of Muay Thai training, and to improve the overall training program of Muay Thai both in Thailand and Korea.

1.2 Research Questions

1. What is attractiveness of Muay Thai among the Korean Muay Thai practitioners?
2. What is Korean value system that matches Muay Thai value?

1.3 Research Objectives

1. To study Thai culture and value express through Muay Thai among Korean Muay Thai practitioners.
2. To study Korean value system that matches Muay Thai value.

1.4 Hypothesis

1. Wai Khru and Muay Thai techniques are the concrete objects of Thai culture which Korean Muay Thai practitioners appreciate.
2. The connection between Thai and Korean value systems that attracted Korean Muay Thai practitioners.

1.5 Scope of the Study

1. Population

The population of this research were both male and female Korean Muay Thai practitioners that have been training Muay Thai.

2. Time

This research will be conducted from 1 August to 30 October 2016.

3. Research Scope

This research focused on opinion on Thai culture and value express through Muay Thai in Korean Muay Thai practitioners. The population of this study is Korean Muay Thai practitioners who have been training Muay Thai at Muay Thai gyms both in Thailand and in Korea.

1.6 Expected Benefit of the Study

1. To understand the opinion of Korean Muay Thai practitioners on Thai culture and value express through Muay Thai.
2. To understand the connection between Thai and Korean value system.

1.7 Definition of Terms

Appreciation means a positive feeling and emotion, a strong liking, recognition and enjoyment of good qualities or value of Muay Thai.

Thai culture means incorporates a great deal of influenced primarily by animism, Indian culture and Buddhism that strongly influenced by traditional beliefs and respect like Muay Thai as respect to the teacher by Wai Khru before fighting.

Muay Thai or Thai Boxing means the national cultural martial art of Thailand.

Muay Thai practitioner means a person who trains Thai Boxing or Muay Thai.

CHAPTER II

LITERATURE REVIEW

The objectives of this research are to study Thai culture and value express through Muay Thai among Koreans and to study Korean value system that matches Muay Thai value. In this chapter, relevant theories and concepts based on a view of the literature are presented, in the following areas:

1. Concepts of Appreciation
2. Concepts of Muay Thai
3. Concepts of Wai Khru
4. Perception of Muay Thai
5. The Connection between Muay Thai and Taekwondo.
6. Relevant Research.

2.1 Concepts of Appreciation

(George F. Madaus and Daniel Stufflebeam, 1989) stated that the definition of literary appreciation or of any other kind of behavior should not only describe the kind of reactions to be expected but should also indicate the range of stimuli which may be expected to bring forth this reaction of appreciation or liking.

(Merriam Webster Dictionary, 1828) defined a simple appreciation as a feeling of being grateful for something, an ability to understand the worth, quality, or importance of something; an ability to appreciate something.

(Mitchael G. Adler & N.S. Fagley, 2005) defined appreciation as "acknowledging the value and meaning of something—an event, a person, a behavior, an object—and feeling a positive emotional connection to it".

(Olsen, 1998) definitional considerations of appreciation in the Encyclopedia of Aesthetics can be condensed to "the act of apprehending a work of art with enjoyment".

(Janoff-Bulman, 2000) argued that "A sense of appreciation enables us to discover what's valuable—in fact to create value—where others might not even notice it.

(Darius A. Prince, 2006) defined appreciation as the recognition of the quality, value, significance, or magnitude of people and things or to have a favorable opinion of someone.

(The American Heritage College Dictionary) defines appreciation as recognition of the quality, value, significance, or magnitude of people and things, a judgment or opinion, especially a favorable one, awareness or delicate perception, especially of aesthetic qualities or values.

In conclusion, appreciation can be defined as a feeling of being grateful for something, an ability to understand the worth, quality, or importance of something, recognition of the quality, value, significance of people and things.

2.2 Concept of Muay Thai

2.2.1 The Definition of Muay Thai

(Department of Cultural Promotion) defined Muay Thai as both a science and an art, to protect oneself by wisely and artistically using all of the organs as weapons that can be used to protect oneself and harm the opponent.

(Gagne Tammy, 2015) defined Muay Thai as kickboxing is a less intense form of another sport called Muay Thai (Moy Tahy). Known as “the art of eight weapons” or the art of eight limbs,” this martial art is the national sport of Thailand. Many people see the eight weapons as concrete objects: a person’s fists, elbows, knees, and feet.

(Garrison Wells, 2012) defined Muay Thai as a stand-up form for self-defense or an aggressive martial art from Thailand that focuses on doing maximum damage to an opponent, expose the combatant’s bodies to tremendous physical abuse. It is a mysterious fighting style to many American. But it is becoming more known as a powerful martial art and striking sport. Muay Thai is known for its attack using knees, elbows, fists, and kicks. It is also called the Art of Eight Limbs because it uses so many body parts and the art of eight limbs, the Muay Thai fighter’s use of hands, feet, elbows, and knees makes him as extremely dangerous weapon at medium and close combat range.

(Saran Boonprasert, 2010) concluded that Muay Thai which is translated into English as Thai boxing, is the national sport of Thailand and the art of self- defense. Thai boxing is a martial art which is originated in the ancient battlefield tactics of Siamese army. In Muay Thai style of fighting various parts of the body are used instead of weapons. They are head, two hands two feet, two knees and two elbows. They are

called Nawa-ahwut which mean nine weapons (nawa means nine, ahwut means weapons) and these nine weapons should be used with coordination until reaching the most efficiency in self-protection.

(Jim Ollhoff, 2008) defined Muay Thai translated as Thai Boxing, it has also been called the “Art of Eight Limbs.” That’s because Muay Thai stylists use not only their hands and feet as weapons, but their elbows and knees, as well. In Muay Thai, much of the fighting is in close, so elbows and knees become important weapons.

(Michael C. Howard, 1998) stated that Muay Thai is the science of the eight limbs as it combines the use of the hands, feet, elbows, and knees. Thai boxers or Nakmuay are well known throughout the world for their amazing level of physical conditioning and for the seeming brutal effectiveness of their art.

From the above definition of Muay Thai can concluded that Muay Thai is translated to Thai boxing, it is a national martial art which is originated in the ancient battlefield of Thailand. Muay Thai known as “the art of eight limbs”, using two hands, two feet, two knees, and two elbows as weapons to protect oneself and harm the opponents.

2.2.2 The characteristics of Muay Thai

(Jim Whiting, 2010) has explained that Muay Thai began on battlefield hundreds of years ago. Soldiers were trained in Krabi Krabong. They used weapons as part of their training. But the soldiers had to learn to defend themselves without weapons. Soldiers used more than just their hands to attack their enemies.

(Instant Download, 2014) argued that the first area in which Muay Thai differs is the effective use of both elbows and knees. The elbows and knees that are used with most Thai techniques are feared all around the world by boxers and other stylists.

Kicking and kneeing is the main object in Muay Thai. In order to become efficient with kicking, the shins need to be conditioned-which can be quite painful.

(Robert Hills, 2008) stated that when Muay Thai fighters compete against fighters of other styles (and if the rules permit it), they almost invariably emphasize elbow (sok) knee (kao) techniques to gain the distinct advantage in fighting.

(Nak Muay Nation, 2015) stated that the Muay Thai roundhouse is arguably the most powerful strike in all martial arts. It does not matter whether you watch the UFC, old school K-1 fights or recent battles at Lumpinee Stadium, you see countless fighters get completely knocked unconscious from taking a shin across the face...

(Black Belt, 1997) stated that Muay Thai which is loaded with elbow and knee strikes designed for use in close range, is perhaps the most effective upright style when fighting in a clinch.

(L.A. Jennings, 2015) has mentioned that Muay Thai allows kicks, punches elbows and knees, which makes it a solid foundation for MMA fighters.

In conclusion, the characteristic of Muay Thai is that Muay Thai began on battlefield hundreds of years ago. Soldiers were trained Muay Thai to fight without weapons by using eight parts of body as weapons to strike the opponents. Especially, elbows and knees are Muay Thai distinct advantage in fighting which makes it a solid foundation for MMA fighters.

2.2.3. The techniques of Muay Thai

(Steve Colburne, 2013) argued that a majority of the offensive techniques that are used in Muay Thai utilize a student's hands, feet, elbows, and knees to strike an opponent.

(Christoph Delp, 2004) has divided Mae Mai Muay Thai as

1. Salab Fan Pla (Cross-Stitch)
2. Paksa Waeg Rang (Bird Peeping through the Nest)
3. Chawa Sad Hok (Jawa Throws a Spear)
4. Inao Tang Grid (Inao Stabs with His Dagger)
5. Yok Khao Pra Sumeru (Lifting Sumeru Mountain)
6. Ta Then Kam Fa (Old Man Holding a Melon)
7. Mon Yan Lak (Mon Supports a Pillar)
8. Pak Luuk Toy (Impaling the Stake)
9. Chorake Fad Hang (Crocodile Sweeps its tail)
10. Hak Nguang Aiyara (Break the elephant's tusks)
11. Naka Bid Hang (Serpent twists its tail)
12. Viroon Hok Glab (Bird Somersaults)
13. Dap Chawala (Extinguish the Lamps)
14. Khun Yak Chab Ling (The Giant catches the Monkey)
15. Hak Kor Erawan (Break the elephant's neck)

(Kru Tony Moore, 2004) briefed that the most well-known are the Mae Mai, the Luk Mai, the Chearng and the Kon Muay Thai. It is also the vast majority of the traditional techniques related to stories from the Ramakien, which was adapted around A.D.600 from the 2000- year-old original. In it, Lord Rama, Vishnu's incarnation on earth and heir to the throne of Ayodhya, the legendary kingdom in Northern India, is banished from heaven and spends 14 years in exile on earth with his wife Sita and his brother Lakshman. With the assistance of the monkey army commander, Hanuman, they set out to destroy the forces of evil on earth. Moor also added an example of

this is Hanuman Hak Kor Erawan. When executing this technique the boxer pulls the opponent's head down sharply and then delivers a knee strike to the body.

(Michael C. Howard, 1998) stated that the Mae Mai is the master tricks of Muay Thai. A thorough knowledge of these techniques allows a boxer to more effectively counter the attacks of an opponent. The Mae Mai are usually divided in to fifteen Mai or techniques. After acquiring proficiency in Mae Mai the student is ready to proceed to the Luk Mai, the complementary tricks of Muay Thai. Luk Mai are more detailed and sophisticated tricks than Mae Mai and in some cases are designed to counter Mae Mai techniques. Luk Mai are usually divided into fifteen Mai. The names of the Mae Mai and Luk Mai techniques come from occurrences in the Ramakien, Thai folk literature, and everyday life. These names serve as mnemonic devices for the boxer.

(Department of Cultural Promotion) stated that each instance of Mai Muay has poetic, expressive or illustrative name to make it easy to remember. Especially comparing it to the name or movement of the character, event, or mythical animals in literature. For example, "Erawan Pushing up its Tusks", "Hanuman Presenting a Ring", "Montho Sitting on the Bench", "Inao Thrusting his Dagger"

(Department of Cultural Promotion) has mentioned in directory of Muay Thai Gyms that "the zigzag" or Salub Funplaa" is a basic position to receive an attacks such as a straight punch, jab, or hit by positioning outside the outer arm of the opponent, traced out by the attack, depending on the situation. This is done in accordance with the control of the opponent's arm to send the attack tumbling to the front. This is followed by other necessary positions of attacks.

It could be concluded that Muay Thai techniques best-known as Mae Mai Muay Thai with 15 positions. The Muay Thai techniques has been combined with the

art of the dance and drama in the strong image of Thai culture and the story of Ramakien as well as in the name of techniques which are made for easy to remember, by comparing it to the name or movement such as Salub Fan Pla, Chorake Fad Hang, etc.

2.2.4 The Background of Muay Thai

(Kath Woodward, 2014) has mentioned that Muay Thai presents particular versions of translation across cultures because of its strong and closely defined social and cultural specificities. The sport is practiced widely in the USA, Europe and Japan, more explicitly as martial art along with other Japanese martial arts.

(Saran Boonprasert, 2010) explained that Thai Boxing had become increasingly popular and eventually was shown in the stadium across the country. In the early 20th century, time limits, boxing gloves as well as a uniform set of rules were introduced. During the latter half of the 20th century, Thai boxing has been exported to many countries and is now practiced by ten thousands of people all over the world.

(The Ministry of Tourism and Sports, 2010) explained that the Permanent Secretary for Tourism and Sports stressed the importance of making Muay Thai better known worldwide. The sport would bring in more income from tourism and a lot of foreigners show interest in watching Muay Thai contests and also attended Muay Thai training. There are currently 1,762 Muay Thai training camps in Thailand that showed on the report from the Ministry of Foreign Affairs indicates that Muay Thai training is now arranged in 36 countries with a total of 3,869 stadiums in those countries offer Muay Thai training. More countries are likely to introduce Muay Thai as a sport.

(Fight Live TV., 2015) explained that nowadays, several Japanese boxers travel to Thailand to learn Muay Thai. Furthermore, approximately 300 gyms in Japan have

hired ex-Muay Thai boxers from Thailand as coaches to teach in Japan. Promoters are also starting to organize more and more fights in Japan too.

In conclusion, Muay Thai has been exported to many countries. Its popularity has been gained across the globe with numerous Muay Thai training camps in several countries around the world, this phenomenon made foreigners to be interested in Muay Thai, especially watching Muay Thai contests, attended Muay Thai training or travelling to Thailand, and tends to appreciate Thai culture.

2.3 Concept of Wai Khru

2.3.1 Wai Khru definition

(Bob Haddad, 2013) defined Wai Khru as the Thai word Wai means “respect’; it is also the name for the common gesture of bringing two hands together in prayer position while slightly bowing with deference toward the receiver of the action. The word Khru is a Thai language adaptation of the “Pali/Sanskrit word guru. So Wai Khru literally means “respect teacher”

(Chinawut Sirisompan, 2010) defined the meaning of Wai Khru as “Khru” a Thai word, means the person who teaches pupils, “Sid” or who passes on knowledge to pupils. Normally Khrus are highly respected in Thai society. They are knowledgeable, full of perseverance. They practice high moral standards in their way of life, leading very respectable lives. They study hard in order to accumulate knowledge and reveal the knowledge to the pupils without concealing. They always sacrifice themselves and are patient in perform their teaching commitment until their pupils attain full knowledge and are successful and progress in their passing down profession. They light the candle of wisdom to the pupils and lead them out of the darkness.

(Ananda Apfelbaum, 2004) defined the meaning of Wai Khru as Khru means “teacher,” and Wai Khru means “honoring the teacher.” The words recited in the Wai Khru to Jivaka Kumar Bhaccha are mainly in Pali, with the remaining twenty percent in Sanskrit. Pali was the vernacular dialect of classical Sanskrit and was used to compose the sacred literature of Buddhism. It became the main literary language of the Buddhists.

(Chinawut Sirisompan, 2010) stated that Wai Khru is a Thai national tradition and rite of paying homage to teachers (Krob Khru). It is a demonstration of the pupil’s respect and gratitude to his teacher in submission to the teaching and training. Wai Khru has been traditionally practiced by the Thais of various professions and arts, eg., dancer , sword fighters, musicians, as well as academic students, and of course Muay Thai boxers are no exception.

(Denis Segaller, 2005) stated that not all of Thailand’s ceremonies and customs are unique to this country. One such customs found elsewhere in the world is Wai Khru – paying respect to teachers. This ceremony is held each year in every school, university, and other educational establishment throughout the kingdom. It usually takes place in June and July, soon after the start of the new academic year.

(Kat Prayukvong & Lesley D. Junlakan, 2001) stated that teachers and students gather together to arrange the Annual Homage-Paying Ceremony, inviting as many past teachers as possible to attend. The ceremony involves many traditional Thai emblems of honor and respect and commences with all those assembled paying respect to the souls of teachers who have passed away.

(Michael C. Howard, 1998) explained Wai Khru as the ceremony takes place on a Thursday, as this is deemed teacher’s day in Thailand, and is performed in front of

a Buddha image. The potential student makes offering of flowers, incense sticks, and candles so that the teacher may pray for his entrance into camp and for his protection in training.

(Kru Tony Moore, 2004) has mentioned that the Wai Khru (respect- to-teacher ritual) is always followed by the Ram Muay (ritual dance). Both are essential parts of Muay Thai.

Referring to the above meaning of Wai Khru, it could translate as Wai” means to pay respect, “Khru” means teacher, “Wai Khru” means “paying respect to teacher.” Normally teachers are highly respected in Thai society. Because they always devote themselves to performing their knowledge until their students attain full knowledge and achieve in their fields. Wai Khru is a unique fundamental importance in Thai culture, it is the ritual of paying homage to the teachers that usually takes place each year on a Thursday in schools, universities, and other educational establishment throughout the kingdom. Wai khru is also an important part of Thai people in various professions such as dancers, musicians including Thai boxers, and also an essential part of Muay Thai.

2.3.2 The connection between Muay Thai and Wai Khru

(Kat Prayukvong & Lesley D. Junlakan, 2001) stated that one of the most important traditions of Muay Thai is Wai Khru (Paying Respect to teachers) and the philosophy which it encapsulates. Wai Khru is an ancient custom which is closely bound to the fundamental Thai concept that providers of knowledge are all Khru—teachers—and are worthy of the utmost respect.

(Daniel Ziv and Guy Sharett, 2005) stated that Muay Thai is a highly ritualized affair, trainers bless their fighters before a match begins and contestants wear a Buddha

image on their armband for divine protection. Upon entering the ring, boxers bow in the direction of their birthplace and perform the Wai Khru ('teacher salute') - a dance tributes to trainers, parents and ancestors.

(Michael C. Howard, 1998) explained that there has always been a strong connection between combat and dance in Thailand. Thai dance evolved from the Brahman conviction that Hindu gods taught humans how to dance, specifically to be able to pay homage to the deities. In this regards, the Ram Muay, literally the boxing dance, can be considered to be divinely inspired. The Ram Muay is also intended to encourage humility and a sense of gratitude and indebtedness to elders and teachers.

(Hardy Stockmann, 1979) explained that an important part of Muay Thai is the pre-fight ritual, a slow - motion, ballet-like set of steps and motions often ridiculed by foreigners ignorant of its significance. It is accompanied by music and starts with the "Wai Khru" or obeisance to teacher.

(Michael Shane Henry, 2013) stated that Muay Thai ethics and spirituality encourages self-control while acknowledge the interconnection people have with one another. By its very nature, Muay Thai enables people to recognize the significance of connection and the importance of Muay Thai values. Daily ceremonies of chanting, Wai Khru, Ram Muay, Wai, the adoption ceremony, and other commonplace rituals reinforce the connection we have to others and the commitments we must to give full effect to that understanding.

In conclusion, Wai Khru is a part of an important pre-fight ritual of Muay Thai which an ancient custom of Thai culture. The aim of the Wai Krhu is for paying respect to teachers, parents and ancestors, and encourage humility and a sense of gratitude and indebtedness to elders and teachers as well.

2.3.3 The Characteristics of Wai Khru

(Department of Cultural Promotion) distinguished that the Wai Khru positions are as follows:

1. The scroll position (Thep-Pa-Nom)
2. The deference position (Ta-Wai-Bung-Kom)
3. The primary position (Pa-Tom)
4. The brahma position (Prom)
5. The god's vision position (Thep-Nimit)
6. The three pit stalk position (Yangsam-Koom)
7. The dancing peacock tail position (Young-Forn-Haang)
8. The Vishnu throwing the spear position (Na-Rai-Kwang-Juck)
9. The tiger prowling deer position (Pa-Yuck-Dom-Gwang)
10. The tudmaikomnam position (the name refers to the superstitious ceremony of destroying a plant with the enemy's namesake prior to combat)
11. The vigilant position (Koom-Cherng-Kru)
12. The mindful of enemy position (Doo-Das-Korn)
13. The exultant stance position (Yang-Sook-Ka-Sem)
14. The probing dance position (Fon-Long-Cherng)

(Kru Tony Moore, 2004) explained that sometimes the Ram Muay will mimic the action of birds, such as the eagle or the swan in flight or even the peacock unfurling its tail. Moreover, Yang Sarm Khum is the basic footwork of Muay Thai which explained by a story from the Ramakien, the Thai version of the Indian epic story of good and evil, Ramayana. One can sometimes see the boxer take the form of the mythical

Garuda in the four directions of the ring. The Garuda is a half-human, half bird creature, which is said to guard against evil spirits. The Garuda has been a royal and national symbol of Thailand since 1868 and can often be seen on official buildings such as banks and government offices throughout Thailand. However, the dance usually depicts stories from the Ramakien.

(Yokkao Muay Thai Boxing) stated that Wai Khru is presented in various styles and variations depending on which school one adopts. Thai boxing masters in different parts of the country teach their idiosyncratic styles. Each camp creates its own version of a well-known movement. Set against this context, one could practice the Royal Salute Movement according to the following positions which are generally adopted.

(Hardy Stockmann, 1979) stated that the “Wongmuay” as the four-piece band is called, consists of a reedy sounding Jawa flute, the “Pi’ Chawa,” a pair of small brass cymbals known as Ching, and the “Glong Kaek”, two drums, one being high, the other low pitched. The musicians know every move in the game and watch the fighters constantly, varying tempo and volume from slow and soothing to speedy and loud depending on the action in the ring.

(John J. Pullinger, 2012) stated that Wai Kru means obeisance to the teacher in centre ring then followed by the Wai Kru Ram Muay, the ritual boxer’s dance, all to the sounds of the Sarama that the music played by four-piece band consisting of flute, two different drums and brass cymbals, discordant to many Western ears, but essential to the ceremony of a style of fighting which has been around for a 1,000 years.

It could be concluded that the characteristic of Wai Khru in Muay Thai is a ritual dance that usually depicts stories from the Ramakien, for example; Yang Sarm Khum position. Wai Khru is presented in various styles and variations depending on which

school one adopts, and always accompanied by music of four-piece band consists of Jawa flute, drums and cymbals.

2.4 Perception of Muay Thai

Muay Thai in movies

(Indrajit Banerjee and Stephen Logan, 2008) has explained that recently, Thai action movies have been recognized abroad, with Jaa Panom acting in “Ong Bak” and “Tom Yum Kung” both in Muay Thai (Thai martial arts) genre “Ong Bak” (2003) has been a commercial success in Southeast Asia and a growing cult hit in the West. At Toronto, New York-based independent Magnolia Pictures picked up “Ong-Bak” for US release. This movie appears to transcend cultural barriers with its astonishing stunt work. “Tom Yun Goong” pre-sold to distributors in Japan and the United Kingdom, was filmed in Australia in 2004, with Jaa looking set to reprise Bruce Lee’s migrant here more literally.

(Garrison Wells, 2012) stated that Muay Thai has been featured in several movies. These include Ong Bak: The Thai Warrior (2003), Ong Bak 2: The Beginning (2008), and Ong Bak 3: The Final Battle (2010). All three movies star the amazing Tony Jaa. His mastery of his sport is also featured in the Protector (2005). Jaa started studying Muay Thai at the age of 10.

(Harries M. Lentz III, 2015) stated that Rittikrai’s martial arts style of Muay Boran was showcased in Pracha Pinkaew’s 2003 film Ong Bak; Muay Thai Warrior. The film was an international hit, and made Tony Jaa a star.

(Kenneth Barrett, 2016) has mentioned that the Style of Muay Boran was introduced to a large audience in the 2003 smash hit movie Ong Bak.

Muay Thai in Mixed Martial Arts

(Tim Delaney and Tim Madigan, 2015) has explained that with roots dating back to the ancient Egyptian sport of pankration MMA fighting has gained a considerable amount of popularity in recent years, mostly at the expense of boxing. Fans enjoy watching the violently brutal battles between competitors and cheer for landed punches and take downs. A few of the more common MMA leagues include Ultimate Fighting Contest (UFC), Pride Martial Arts and K-1 Martial Arts.

(Michael Shane Henry, 2013) stated that given the rise of Martial Arts in modern society since the seventies and its recent infusion into mainstream, Muay Thai has been provided new spaces for its inclusion across a variety of contexts. This is largely due to Mixed Martial Arts (MMA) rise in popularity and the subsequent revision of regulatory laws related to contact sports.

(The Ultimate Fighting Championship, 2015) stated that Mixed Martial Arts is the fusion of two or more styles of fighting. Every UFC fighter trains in various systems to create the perfect blend of skills to compete in The Octagon™. (See figure 4).

Figure 4 : Mixed Martial Arts (MMA)



(Muay Thai)



(Taekwondo)



(Boxing)



(Judo)



(Karate)



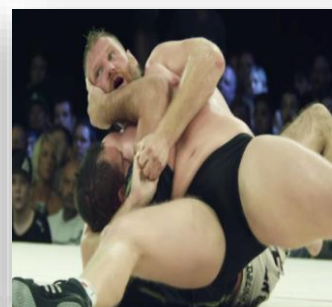
(Sanshou/Sanda)



(Brazilian Jiu-Jitsu)



(Freestyle Wrestling)



(Greco-Roman Wrestling)



(Jeet Kune Do)

(Loren Seth Goodman, 2006) stated that the enormous growth in popularity over the last ten years in Japan of mixed-martial-arts fighting sports such as K-1 and Pride suggest a shift in the public interest away from the art of combat to the spectacular of the gladiatorial.

(Garrison Wells, 2012) stated that many professional fighters in mixed martial arts (MMA) use Muay Thai. The martial art helps them in their standing-up fighting. Wanderlei Silva and Ernesto Hoost are two MMA fighters with Muay Thai backgrounds. The fighters compete in MMA tournaments, such as the Ultimate Fighting Championship (UFC), K1, and Pride. Some MMA professionals travel to Thailand to learn from local masters of the sport.

(David L. Hudson, 2006) stated that many mixed martial artists have employed Muay Thai skills effectively in full mixed martial arts (MMA) competitions. Notable Muay Thai-skilled fighters include Anderson Silva, Wanderlei Silva, and Mauricio “Shogun” Rua.

(Craig Liebenden, 2014) stated that the sport of mixed martial arts (MMA) has gained popularity by both participants and spectators in recent years. Competition in MMA has allowed for differing martial art styles to compete against another under regulated conditions.

(Steve Colburne, 2013) explained that today you can see the Ultimate Fighting Championship on television. Research shows that mixed martial arts is now more popular today than boxing especially when more people were willing to pay to see it on pay per view channels surpassing wrestling and boxing.

From the explanation of Muay Thai in Mixed Martial Arts as above mentioned can concluded that Muay Thai is a fighting style in Mixed Martial Arts that many

professional fighters in mixed martial arts (MMA) use Muay Thai. Some MMA fighters travel to Thailand to learn from local masters.

The popular MMA leagues program branded include Ultimate Fighting Contest (UFC), Pride Martial Arts and K-1 Martial Arts which usually broadcast on television.

Muay Thai Super Stars

(Kenneth Barrett, 2016) stated one of the most popular and successful Muay Thai fighters in modern history is Buakaw Banchamek, a two-time K1 World Max Champion and two-time Thai Fight Champion.

(Evolve MMA. 9) has mentioned Buakaw as one of the biggest superstars in Muay Thai history, Buakaw Banchamek is certainly no stranger to anyone who knows anything about martial arts or fighting. But even after having more 300 fights in his over 20 year long illustrious career, there some things even his most fervent fans have yet to discover

Figure 5 : Muay Thai Super Stars (Buakaw)



Source : (Fight State, 2015)

(Patrick Cusick, 2013) stated that leading the honour board is Saenchai S. Kingstar, regarded as the best pound-for- pound Muay Thai fighter in the world.

(Greg Roza, 2013) stated that Saenchai Sinbimuaythai, once known by the name Saenchai Sor Kingstar, is considered by many to be the greatest Muay Thai fighter in the world today.

Figure 6 : Muay Thai Super Stars (Saenchai)



Source: (Pinterest. Saenchai Sor KingStar)

(Fighting Style UAE, 2016) has mentioned that Namsaknoi Yudthagarngamtorn, a man widely regarded as one of the greatest Muay Thai fighters to come out of Thailand. Namsaknoi who was the original star of the Por Pramuk camp alongside fighters like Buakaw is a 4 time Muay Thai World Champ with over 300 professional fights with only 15 losses. Currently Namsaknoi resides in Singapore and has been credited with coaching fighters like Rafael dos Anjos, Tarec Saffiedine, Leandro ‘Brodinho’ Issa and many more on the Evolve Fight Team.

(Stephen, 2014) stated that before Buakaw made Por Pramuk gym famous internationally, Namsaknoi was the original star of the gym. He has one multiple titles throughout his fighting career including fighter of the year away from sports writers

association and sports authority of Thailand. He had an undefeated run in Lumpinee where he could not be beat.

Figure 7 : Muay Thai Super Stars (Namsaknoi)



Source: (Fight Land, 2016)



Muay Thai tournaments in Korea

Max FC

Figure 8 : Muay Thai tournaments in Korea (Max FC)



Source: (Max Fighting Championship, 2015)

TAS

Figure 9 : Muay Thai tournaments in Korea (TAS)



Source: (TAS, 2008)

MKF Ultimate Victor

Figure 10 : Muay Thai tournaments in Korea (MKF Ultimate Victor)



Source: (MKF Ultimate Victor) จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

Referring to the aboved mention that currently there are Muay Thai tournaments in Korea such as Max Fc, TAS and MKF Ultimate Victor which are broadcasted on IB Sports, SPOTV and KBS N Sport.

2.5 The Connection between Muay Thai and Taekwondo

(Black Belt, 2001) stated that two of the most popular forms of competition today are the Korean art of Taekwondo and the Thai art of Muay Thai. Although both styles employ effective hand techniques, they are known primarily for their devastating kicks.

(Terry Wilson, 2016) stated that although all martial arts employ a variety of kicking techniques, undoubtedly the most widely recognized kicking styles are that of Thailand's, "Muay Thai" and Korea's "Taekwondo."

(The Professional Martial Arts Information Center, 2012) has explained that Taekwondo and Muay Thai are both exclusively stand-up styles that have both found their ways into the ring. Currently, Muay Thai is the standup style of well over 75% of all professional MMA fighters, while Taekwondo has taken a backseat as being only a background art practiced by fighters in their youth.

(Terry Wilson, 2016) stated that both Muay Thai and Taekwondo are the best kicking styles in the world because there are tremendous parallels between the two styles but there are certain differences. Although each style is taught independently but a high kick for example. People associate Taekwondo with high kicks and Muay Thai with low kicks, but in reality Muay Thai high kicks are very similar to those used in Taekwondo. This is because Muay Thai is a full contact sport that is not snapping the leg quite as much as a Taekwondo kick in a point tournament (See figure 11)

Figure 11 : High kick with Muay Thai and Taekwondo



(Muay Thai)



(Taekwondo)

From the connection between Muay Thai and Taekwondo as the above mentioned concluded that either Muay Thai or Taekwondo are both exclusively stand-up styles and most widely recognized kicking styles.

2.6 Relevant Research

(Michael Shane Henry, 2013) did a research on “Development of a Muay Thai enthusiast: An interpretation of A.N. Whitehead’s theory of learning” the objectives of the research were to examine the learning experience of Muay Thai training and competition through an interpretation of Whitehead’s theory of learning which is undertaken through a reflection on training and competing in Canada and Thailand during the 2009-2011 period. The research found that expressing oneself through Muay Thai facilitates non-violent dispositions by allowing for ‘rhythmic’ experiences which enable the growth of active wisdom and courage through periodic tests of training and competition. By providing an autoethnographic account of learning Muay Thai and a theoretical discussion on learning the author will provide a subsequent interpretation of Whitehead’s theories applied to Muay Thai training and competition, and also consider the educational merit of Muay Thai for marginalized identities as a consequence of developing active wisdom and courage.

(Tikaporn Eiamrera, 2011) did a research on “Communicating national identities in Muay Thai” the main purpose of this research were to analyze the production process of nationalism in “Muay Thai” from the past to present, to examine how “Muay Thai” communicate “Thai national identity” in contemporary society. The research found that there were 4 historical phases of “Muay Thai”: (1) the Warrior era (2) the King’s Warrior era (3) the Sportman era and (4) the commodization and National

Identity, which have changed in accordance with social and cultural factors in each phase. Especially in the final phase of commodization and National Identity, “Muay Thai” adopts the concept of “nationalism” from the West. The construction of “Thai national identity” varies according to different “Media-Muay Thai”. The process of “Thainess” is most significantly constructed in Lumpinee stadium in relation to “Muay Thai” film texts, television sport programs, and video clips on youtube.com. On contrary, the construction of “otherness” is most apparent in the case of video clips on youtube.com in comparison with film texts television sport programs and Lumpinee stadium. Five significant functions of Muay Thai in the construction of “Thai national identity” are to 1) ascribe “ourselves”, 2) generate “otherness”, 3) support creative economy, 4) construct the taste of Thai entertainment, and 5) articulate “Thainess” into the process of globalization.

(Apisake Monthienvichienchai, 2004) did a research about “The chances in the role and significance of Muay Thai.” The objective of the research were to study the changing role and significance of Muay Thai in a modern historical context and the effects of westernization and commercialization on the development of the sport. The research found that the roles that Muay Thai have played in Thai society during the time have essentially been by these forces. In all, there are eight major roles that have been and, to a certain extent, continue to be played even today. The eight roles are: as a form of military training, a vehicle for social and economic advancement, a method of commemoration, a national symbol, a popular domestic sport, a medium for gambling, a tourist attraction, and finally as an international sport.

About the fourth role of Muay Thai, as a national symbol, really began in earnest after the country’s name change in 1939. Although the martial art had existed

in the countries of South-east Asia in the preceding centuries, for the first time it was being claimed by a single country for its own. This claim was essentially a part of a new state, including Thailand, to form and define its own identity. A further consequence was the homogenization of the regional styles where these diverse styles were now labeled with a universal title of “Thai”. With regards to Muay Thai, the claim has largely been successful as the Thai version of Muay has overshadowed the boxing of other countries in the region, such as Burma and Cambodia.

Muay Thai has also played a small role as a tourism attraction. Tourism, as the statistics has shown, became an increasingly important source of revenue that grew significantly in the 1980s and 1990s. It has been noted in the introduction that the sport featured in most, if not all, tourist guidebooks available today. However, it is arguable that Muay Thai is really a part of greater package, where it essentially embodies what most Thais would think was quintessentially Thai. Muay Thai’s last and latest role stems from its continuing role as tourist attraction. Although the process of globalization had begun to a limited extent before 1997, the occurrence of the economic crisis led to an increased reliance on the revenues generated by tourism, which continues to be massive. The difference here is that the superficial interest of tourists has transformed into real interest where foreigners have begun to take up the sport as well as export it to their home countries across the world.

(Joy Belardo, 2007) did a research about “The Attitude of Foreigners toward Muay Thai” The objective of this research is to explore the attitude of foreigners toward Muay Thai to study the motivation of foreigners in attending Muay Thai training school and to identify the experiences they gained from studying Muay Thai. The sample for this research comprised 60 foreigners who took course at three Muay Thai Training

Camps which were Sor Vorapin Institute, Romphoe Gym, Ingram Muay Thai & Martial Art Academy. The questionnaire was divided into 3 parts. the first part revealed general information of foreigners, the second part presented the background knowledge about Muay Thai, and the third part is about the attitude toward Muay Thai, motivation in studying Muay Thai, experience and benefit from studying Muay Thai.

From the research found that most of the respondents (81.67%) were male, while only 18.33% were female. The biggest age group of the respondents were between 21-25 (31.67%). The majority of the respondents were Europeans (43.33%) followed by Asian (25%), American (21.67%) and African (10%). Most of them held a Bachelor's degree (28.33%) followed by high school, Master Degree and Doctorate degree. Most of respondents were tourists (45%) and 35% was frequency of visiting Thailand 1-5 times. Most of respondents had known about Muay Thai before coming to Thailand (93.33%) and have known Muay Thai from TV (27.66%), studied Muay Thai at their home countries before coming to study in Thailand (55.18%), and have seen Muay Thai more than 21 times before coming to Thailand (46.67%). Over all of motivation in studying Muay Thai was a high level. The curriculum of the Muay Thai course, the instructors of Muay Thai, Muay Thai clothes, Wai Khru respects, the equipment used in class, Muay Thai techniques and the interest in Muay Thai were all in a high level of motivation.

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research methodology used in this study which was divided into four sections, consists of a description of the research design, research methods, research validity and reliability and development of instruments as following.

1. Research Design
2. Research Method
3. Research Validity and Reliability
4. Development of Instruments

3.1 Research Design

According to (Yousaf, 2007) stated that high levels of expertise were not necessary. The minimum number of participants to ensure a good group performance is somewhat dependent on the study design.

To answer the research questions, the research design of this study was both quantitative and qualitative approaches which started by reviewing related literature and collecting related information. The surveys were carried out by Korean Muay Thai practitioners who have been training Muay Thai in Thailand and Korea.

Then, the researcher conducted questionnaire and interview question with Korean Muay Thai practitioners who have been training Muay Thai in Thailand and Korea. A survey obtained information from a sample of people by means of self-report that was the people responded to series of questions posed by the researcher.

3.2 Research Method

For research method of this study was designed by using questionnaire and interview question that needs to answered by Korean Muay Thai practitioners who have been training Muay Thai in Thailand and in Korea. The questionnaire and the interview question were distributed in Korean and English language in order to field with the practitioners who required Korean language.

3.2.1 Data Analysis

There were used the questionnaire and the interview question for both male and female Korean Muay Thai practitioners that have been training Muay Thai in Thailand and Korea.

1.1 The questionnaire consists of 5 parts and are as following:

Part 1. Questions on demographic characteristic of the Korean Muay Thai practitioners.

Part 2. Questions on background and knowledge about Muay Thai.

Part 3. Questions on motivation in training Muay Thai

Part 4. Questions on benefits from training Muay Thai

Part 5. Questions related to opinion on Thai culture and value express through Muay Thai

1.2 The structured of the interview question consists of 11 questions for Korean Muay Thai practitioners and 13 questions for Korean Muay Thai- Taekwondo practitioners on Muay Thai such as Thai and Korean values system express through Muay Thai (More details are at the appendix B).

3.2.2. Data Collection.

In this research, the researcher collected data on the data provider and research instruments with questionnaire and interview question sets from the steps. These were the appropriate way for data collection. (Uma Sekaran, 2003) clarified that the most commonly used data collection methods were questionnaire and interview question, and gave more suggestion, which each method can be most profitably used. The questionnaire and interview question were written in Korean and English language in order to field with the practitioners who required Korean language. Details of the data collection are as following:

3.2.2.1 Study from documents, Internet and related research to the answer the research objectives.

3.2.2.2 Questionnaire and interview question with Korean Muay Thai practitioners on general information related to the interview, wisdom and knowledge such as history, Muay Thai, practical tips to convey and promote to other practitioners, the problems of practicing and knowledge transfer model of practicing.

3.2.2.3 The information from the data, the researcher ensured the integrity of data follows the research instrument, separate data category (Files) and scope of the research. The steps are as following:

- 1) Ensuring on the integrity of the interview question record.
- 2) Copying all in-depth interview data and information.
- 3) Classifying on intentional research and research instrument.
- 4) Ensuring on the integrity of the data within the scope of the research.

The research instrument used to collect data to get a complete information analysis, and determined the type and characteristics. The purpose of the research is as follows.

Step 1: The sample

The samples were 47 both male and female Korean Muay Thai practitioners that have been training Muay Thai in Thailand and Korea. The sample group was divided into 2 groups: 38 Korean Muay Thai practitioners by questionnaire, and 9 Korean Muay Thai practitioners by interview question. To selected the Korean Muay Thai practitioners, the researcher used the purposive sampling including selecting the Korean practitioners who have understanding, knowledge and skills on Muay Thai. These experiences were the essential source of data for the researcher to gain the related concepts in order to answers the research objectives. The detail on selecting the sample is as follow.

According to (Mcmillan, 1971) using Delphi technique to survey and collect the opinions from experts on a particular subject, if there are not less than 17 experts then the error decreasing rate will not change as shown in the following table.

Table 1 : Sampling size from Macmillan (1971)

Number of Korean Muay Thai practitioners	Error	Decreasing Error
1-5	1.20 - 0.70	0.5
5-9	0.70 - 0.58	0.12
9-13	0.58 - 0.54	0.04
13-17	0.54 - 0.50	0.04
17-21	0.50 - 0.48	0.02
21-25	0.48 - 0.46	0.02
25-29	0.46 - 0.44	0.02
29-33	0.44 - 0.42	0.02
33 - 37	0.42 - 0.40	0.02
37- 41	0.40 - 0.38	0.02
41- 45	0.38 - 0.36	0.02
45 - 49	0.36 - 0.34	0.02

From table 1, shows the researcher assuming that the 47 Korean Muay Thai practitioners were competent and suited for the study and this would minimize any errors. The next step was the sampling selection and the researcher selected purposive sampling. The reason why the researcher selected the purposive sampling is because this is one of the most common sampling strategies and when according to preselected criteria

is relevant to a particular research question and interview, and these were most successful when data review and analysis were done in conjunction with data collection, (Norman K. Denzin, 2000).

As shown in Figure 12, there are seven major steps as follows:

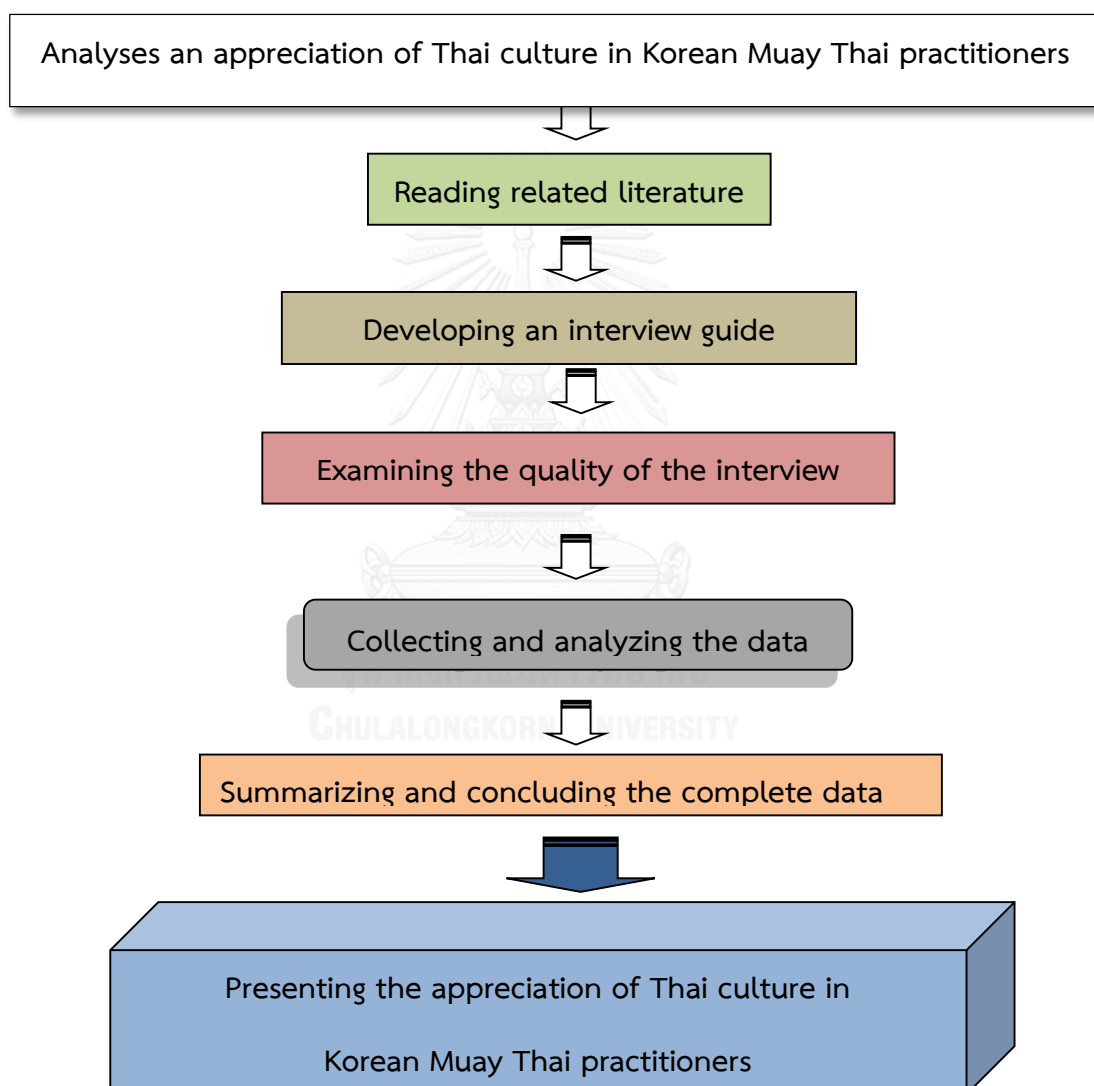


Figure 12 : The seven major steps of the research method

Step 2: The Instrument of the research method

1. The development of the research instrument

Questionnaire

The questionnaire was designed by using closed-end questions toward Korean Muay Thai practitioners that have been training Muay Thai. It was comprised of 5 parts questions as follows:

Part1. This part concerned to the practitioners' demographic characteristics and some personal information. There were 8 checklist closed- end questions which are based on gender, age, education level, religious beliefs, occupation/status, the frequency of visited Thailand, kind of sports, physical exercise or martial arts that the respondents have done before.

Part 2. This part concerned to the practitioners' background knowledge about Muay Thai. There were 8 checklist closed-end questions which are based on whether the practitioners knew about Muay Thai before they come to Thailand, source from which the practitioners knew about Muay Thai, whether the practitioners trained Muay Thai before, how long have been trained Muay Thai, the countries where the practitioners trained Muay Thai, whether the practitioners studied the history of Muay Thai before, how many times the practitioners watched Muay Thai and how the practitioners found out about a gym or school that teaches Muay Thai.

Part 3. This part concerned to the practitioners' motivation in training Muay Thai. There were 15 checklist closed-end questions which comprised of training Muay Thai in order to become a Muay Thai fighter, training Muay Thai in order to become an instructor in Muay Thai, training Muay Thai because of interest in Muay Thai martial art, training Muay Thai for self-defense, training Muay Thai to relief stress, training Muay

Thai because of desire to lose weight, persuading from friends to train Muay Thai. training Muay Thai in order to meet new friends, Muay Thai gyms are very close to my place, the atmosphere of the Gym makes me desire to train Muay Thai, the cost of studying Muay Thai in Thailand gives me more desire to learn, the instructor makes me want to study Muay Thai more, the clothes and equipments used in Muay Thai, Wai Khru makes me more desire to do Muay Thai and respect to the instructor more and techniques in Muay Thai give me more desire to train Muay Thai.

Part 4. This part concerned to the practitioners' benefits from training Muay Thai. There are 15 checklist closed-end questions which comprised of feeling strong when training Muay Thai, training Muay Thai can build confidence in me, having better self-concentration when training Muay Thai, losing weight when training Muay Thai, having a better image when training Muay Thai, having a better personality when training Muay Thai, training Muay Thai gives me the real essence of Thai fighting, training Muay Thai gives me more knowledge of Thai culture, training Muay Thai gives me more knowledge of Thai history, training Muay Thai in Thailand gives me more knowledge about Muay Thai than training in my country, techniques and posture in Muay Thai can be used also in other fighting styles, techniques in Muay Thai can gain more distinct advantage in fighting and is what sets Muay Thai apart from Taekwondo and other style of martial arts,

Part 5. This part concerned to the practitioners' opinion on Thai culture and value express through Muay Thai. There were 44 questions using assessed level of 5 Likert scale to express the practitioner's feeling how much they agree or disagree which 5 options provided as Strongly agree, 4 Agree, 3 Undecided, 2 Disagree and 1 Strongly disagree. The questions comprised of opinion on Thai culture and value express

through Muay Thai such as Wai Khru is the attractiveness to train Muay Thai, Wai Khru is a part of Thai culture in Muay Thai, Wai Khru is a part of showing respects in Muay Thai, showing respects in Thai value systems match to Korean's ones., Korean value matches Thai value, Korean value systems that match to Thai's give me more desire to train Muay Thai, techniques in Muay Thai are the attractiveness to train Muay Thai, techniques in Muay Thai gain more distinct advantages more than in other styles of martial arts, techniques in Muay Thai give me more desire to train Muay Thai, Thai culture and value express through Muay Thai give me more desire to train Muay Thai. the connection between Thai and Korean value systems give me more desire to train Muay Thai, Wai Khru is a concrete object of Thai culture that you appreciate, techniques in Muay Thai are a concrete object of Thai culture that you appreciate, can learn Thai culture and value express through Muay Thai, techniques in Muay Thai show strong expression of Thai culture, Korean value system matches Muay Thai value and whether there is a connection between Thai and Korean value systems to agree on the specifics question given.

Interview question

The interview question was designed by using opened-end question to provide an opportunity for practitioners to propose their knowledge about Muay Thai and there were 11 open-ended questions for Korean Muay Thai practitioners and 13 questions for Korean Muay Thai-Taekwondo practitioners such as Thai and Korean values system express through Muay Thai (More details are at the appendix B)

Step 3: Developing Model

During development of the model, the researcher had studied from related researches and literatures before interviewing with the 47 Korean Muay Thai practitioners. The processes on developing the model are shown as following.

Firstly, the researcher had studied related researches and literatures to be guided for making questions on questionnaire and interview questions before interviewing with the 47 Korean Muay Thai practitioners, after interviewing from the 47 Korean Muay Thai practitioners by questionnaire and interview question, finally the researcher has found the appreciation of Thai culture in Korean Muay Thai practitioners.

Step 4: Data collection

There are 3 steps in the data collection as following:

1. The researcher requested permission from Chulalongkorn University for assistance in data collection by sending the questionnaire and interview question to Muay Thai gyms in Thailand and sending directly to Korean Muay Thai practitioners via online whom able to offer their knowledge, skills, and understand of Muay Thai by answering in the questionnaire and the interview question.

2. The questionnaires and interview questions were sent out to the 47 Korean Muay Thai practitioners in Korea and Thailand and the collection time was conducted from 1 August to 30 October 2016.

3. 38 questionnaires and 9 interview questions have been returned to the researcher.

Step 5: Summary and Conclusion

The results from the questionnaire and interview question revealed with the appreciation of Thai culture that appreciated for the Korean Muay Thai practitioners.

3.3 Research Validity and Reliability

According to James Eldridge has explained that reliability and validity are the most important qualities in the decision making process.

Reliability = the instrument consistently measure the same thing.

Validity = the instrument measure what it is intended to measure.

In terms of validity and reliability of the qualitative concept to developing questionnaire and interview question, the researcher started with the data's trustworthiness from individual perceptions that reveal the truth and the facts especially with the 47 Korean Muay Thai practitioners. Especially regarding trustworthiness, the researcher used the results and judged the validity and reliability and analyzed the data and examined the quality of the questionnaire and interview question. Therefore, the quantitative concept from this research used to develop the questionnaire which judged the validity and reliability by the results of the steps.

3.4 Development of Instrument

Data Collection Process

The process of research instruments was as follow: 1) analyzed of past and present practices of Muay Thai, 2) answered and recommended from the number of Korean Muay Thai practitioners by using interview question, 3) reviewed the scope of study based on the ideas and interview of the Korean Muay Thai practitioners; and 4)

the tentative guidelines were opened but following the guidelines of the Korean Muay Thai practitioners were recommended. Initially, forty-seven Korean Muay Thai practitioners were carefully selected to participate in the data collection and offered the significant concepts to basically answer the research questionnaire and interview questions.

These 47 Korean Muay Thai practitioners were the important people who have been training Muay Thai in Thailand and Korea with significant guidelines on Muay Thai, and most importantly the selected Korean Muay Thai practitioners understand, have knowledge and skills on many main areas of Muay Thai with the essential source of data for the researcher to gain the related concepts in order to answer the research question and the research objectives. The expertise on the specific area of knowledge on Muay Thai was the most important criteria for all of the research approaches. (Sackman H, 1975) stated that high levels of expertise were not necessary for the quality forecast but it had to be a strong connection with deeper knowledge, understanding, an attitude towards their specific field, for example, Muay Thai training in Thailand. However, the researcher focused only on the practitioners recognized from their profiles either from their Muay Thai gyms.

Research Instruments

There were two main research instruments used in this study: questionnaire and interview question (Structure Interview) by using the questionnaire and interview question to conduct a survey in order to respond to the research objectives. The questionnaire and interview question script were the tools for gathering the Korean Muay Thai practitioner's answers in this study. To keep the data, the questionnaire and the interview question were sent to Muay Thai Gyms in Thailand and sent directly

to Korean Muay Thai practitioners via online. The questionnaire and the interview questions were returned to the researcher for discussion, analysis, or corroboration of written accounts.

To answer the research questions, the research design of this study were the quantitative and qualitative approaches. The data collecting method was the questionnaire as secondary data, and interview question was primary data that used to analyze in this study.

Moreover, the questionnaire and interview question were the research instruments consisting of a series of questions and other prompts for the purpose of gathering the information from the number of Korean Muay Thai practitioners who specialize in the Martial arts especially with Muay Thai. Survey research was one of the most important areas of measurement of applied social research. The broad area of survey research encompasses measurement procedures that involve asking questions of the respondents. The interviews were conducted with forty-seven Korean Muay Thai practitioners that have been training Muay Thai in Thailand and Korea.

Data obtained from perspective of Korean Muay Thai practitioners was analyzed by using SPSS 22 for Window program. There were composed of five parts in the questionnaire which used statistical analysis as follows:

Section 1. Demographic characteristics of the Korean Muay Thai practitioners were analyzed by descriptive statistics. Those were frequencies and percentage.

Section 2. Background knowledge about Muay Thai was analyzed by descriptive statistics. Those were frequencies and percentage.

Section 3. Motivation in training Muay Thai were analyzed by descriptive statistics. Those were frequencies and percentage.

Section 4. Benefits from training Muay Thai were analyzed by descriptive statistics. Those were frequencies and percentage.

Section 5. Opinion on Thai culture and value express through Muay Thai was using assessed level according to the 5 Likert scales or rating scale the number was shown as follow (Thanin Silpjaru, 2555)

Scale	Intervals	Meaning
1	1.00 – 1.49	The lowest
2	1.50 – 2.49	Low
3	2.50 – 3.49	Moderate
4	3.50 – 4.49	High
5	4.50 – 5.00	The highest

Section 6. Results from the interview question on Opinion on Thai culture and value express through Muay Thai. Descriptive and interpretative validities took most of the time as there had been many recursive points that might be similar in nature but said by particular respondents.

CHAPTER IV

RESEARCH RESULTS

The data analysis and descriptive research on the appreciation of Korean Muay Thai practitioners on Thai culture through Muay Thai with the objective to study Thai culture and value express through Muay Thai among Koreans and to study Korean value system that matches Muay Thai value. The research conducted among 47 Korean Muay Thai practitioners that have been training Muay Thai. The data collection was performed by the researcher with questionnaire and interview question. The questionnaire and interview question verified the completion and content validity by the researcher. The data analysis conducted with descriptive statistics such as percentage and average. The questionnaire and interview question were divided into 6 sections. According to (Joy Belardo, 2007) did a research about “The Attitude of Foreigners toward Muay Thai” The questionnaire of his research was divided into 3 parts. the first part revealed general information of foreigners, the second part presented the background knowledge about Muay Thai, and the third part is about the attitude toward Muay Thai, motivation in studying Muay Thai, experience and benefit from studying Muay Thai. So the questionnaire of this study will consist of background knowledge about Muay Thai, motivation in studying Muay Thai, and benefits from studying Muay Thai as well. For this study, the results will be displayed in six sections and are as following:

Section 1. Demographic characteristics of the Korean Muay Thai practitioners.

Section 2. Background knowledge about Muay Thai.

Section 3. Motivation in training Muay Thai

Section 4. Benefits from training Muay Thai

Section 5. Opinion on Thai culture and value express through Muay Thai

Section 6. Results from the Interview on Opinion on Thai culture and value express through Muay Thai

Section 1. Demographic characteristics of the Korean Muay Thai

practitioners.

It consists of gender, age, education, religious beliefs, occupation/status, the frequency of visiting Thailand, the kind of sports, physical exercise or martial arts that the practitioners have done before, whether the practitioners have known about Muay Thai before coming to Thailand, sources of the practitioners have known about Muay Thai from, how long the practitioners have been trained Muay Thai, where the practitioners trained Muay Thai, whether the practitioners have studied the history of Muay Thai before, how many times the practitioners have watched Muay Thai and sources of the practitioners have found out about a gym or school that teaches Muay Thai. All of this information will be shown in table 2 - 12.

The group of practitioners consisted of male (90%) and female (10%). The biggest group of practitioners were aged between 31-35 years old (23.68%). Most of the practitioners (63.16%) held a Bachelor's degree and 26.32% completed high school, while 5.26% were master degree and diploma. The largest group of the practitioners (52.63%) have no religious beliefs, followed by Christianity (28.95%) and Buddhism (18.42%). The largest group of the practitioners were student (36.84%) and business person, while 26.32% were others status such as self-employ and unemployed as shown in table 2.

Table 2 : Number and percentage of sample group separated by gender, age, and education

Demographic characteristics	Number	Percent
Gender		
Male	34	90
Female	4	10
Age		
Below 20	8	21.05
21-25	6	15.79
26-30	8	21.05
31-35	9	23.68
Over 36	7	18.42
Education		
High School	10	26.32
Bachelor Degree	24	63.16
Master Degree	2	5.26
Diploma	2	5.26
Religious Beliefs		
Buddhism	7	18.42
Christianity	11	28.95
No religion	20	52.63
Occupation/status		
Student	14	36.84
Business person	14	36.84
Others such as self-employed and unemployed	10	26.32

The largest group of the practitioners have visited Thailand 2-5 times (42.11%), 26.32% have visited Thailand for the first time, 18.42% have visited Thailand more than 10 times and 13.16% have visited Thailand 6-10 times as shown in table 3.

Table 3 : Number and percentage of frequency that sample group visiting Thailand

Frequency that sample group visiting Thailand	Number	Percent
First time	10	26.32
2-5 times	16	42.11
6-10 times	5	13.16

In this subject, the practitioners can choose more than one answer. The kind of sport, physical exercise or martial arts that the practitioners have done before are others (31.82%) such as basketball, swimming and karate, 21.21% were Taekwondo, followed International Boxing (19.70%), Football (9.09%), Judo, Badminton and Baseball at the same percentage (4.55%), Wrestling (3.03%) and Tennis (1.52%) as shown in table 4.

Table 4 : Number and percentage of the sample group on the kind of sport, physical exercise or martial arts that have done before

Sport, physical exercise or martial arts trained	Number	Percent
Tennis	1	1.52
International Boxing	13	19.7
Taekwondo	14	21.21
Judo	3	4.55
Badminton	3	4.55
Wrestling	2	3.03
Baseball	3	4.55
Football	6	9.09
Others such as basketball, swimming and karate	21	31.82

Note: Sample groups can answer more than 1

Section 2: Background knowledge about Muay Thai

Most of the practitioners (92.11%) have known about Muay Thai before coming to Thailand, while 7.89% of practitioners have never known about Muay Thai before coming to Thailand as shown in table 5.

Table 5 : Number and percentage of sample group have known about Muay Thai before coming to Thailand.

Whether the sample group have known Muay Thai before coming to Thailand	Number	Percent
Yes	35	92.11
No	3	7.89

The majority of the practitioners (50.00%) have known about Muay Thai from TV, 18.42% of practitioners have known about Muay Thai from friends, 13.16% have known from movies, 7.89% have known from others such as on the Internet while 5.26% have known from sports News, have known from sport magazines and seen in Thailand before at the same percentage (2.63%) as shown in table 6.

Table 6 : Number and percentage of sources that the sample group have known about Muay Thai from

Sources that the sample group have known about Muay Thai from	Number	Percent
Movies	5	13.16
TV	19	50
Sport Magazines	1	2.63
Sports news	2	5.26
Friends	7	18.42
Seen in Thailand before	1	2.63
Others such as on the Internet	3	7.89

Most of the practitioners (92.11%) have trained Muay Thai before, and 7.89% of practitioners never trained Muay Thai before as shown in table 7.

Table 7 : Number and percent of sample groups have trained Muay Thai before

Whether the sample group trained Muay Thai before	Number	Percent
Yes	35	92.11
No	3	7.89

Most of the practitioners have been trained Muay Thai more than 2 years (71.05%) while 28.95% of the practitioners have been trained Muay Thai more than 1 year as shown in table 8.

Table 8 : Number and percent on how long the sample groups have trained Muay Thai.

How long the sample group have trained Muay Thai	Number	Percent
More than 1 year	11	28.95
More than 2 years	27	71.05

Most of the practitioners have trained Muay Thai in Korea (57.89%), 23.68% of practitioners have trained Muay Thai in Thailand, and 13.16% of practitioners have trained Muay Thai both in Thailand and Korea, while 5.26 of practitioners started training Muay Thai in Korea and came to Thailand for further study as shown in table 9.

Table 9 : Number and percent on where the sample group have trained Muay Thai.

where the sample group have trained Muay Thai	Number	Percent
Thailand	9	23.68
Korea	22	57.89
Both	5	13.16
Other such as started training Muay Thai in Korea and came to Thailand for further study	2	5.26

Most of the practitioners (71.05%) have studied the history of Muay Thai while 28.95% of practitioners have never studied the history of Muay Thai as shown in table 10.

Table 10 : Number and percent of the sample group have studied the history of Muay Thai before.

Whether the sample group have studied the history of Muay Thai	Number	Percent
Yes	27	71.05
No	11	28.95

The majority of practitioners (71.05%) have watched Muay Thai more than 20 times, 15.79% of practitioners have watched Muay Thai 16-20 times, while 7.89% of practitioners have watched Muay Thai 11-15 times and 5.26% of practitioners have watched Muay Thai less than 6 times as shown in the table 11.

Table 11 : Number and percent of frequency that the sample group watching Muay Thai.

Frequency that sample group watching Muay Thai	Number	Percent
Less than 6 times	2	5.26
11-15 times	3	7.89
16-20 times	6	15.79
More than 20 times	27	71.05

44.74% of practitioners have found out about gyms or schools to teach Muay Thai from friend, 31.58% have found out Internet, 13.16% have found out from other such as walk in, while 10.53% have found out from TV as shown in table 12.

Table 12 : Number and percent of sources that the sample group have found out about a gym or school that teaches Muay Thai.

Sources that the sample group have found out about a gym or school that teaches Muay Thai		
	Number	Percent
TV	4	10.53
Friend	17	44.74
Internet	12	31.58
Other walk in	5	13.16

Section 3. Motivation in training Muay Thai.

The overall score of the motivation in training Muay Thai was high level (3.78), the techniques in Muay Thai give the practitioners more desire to train Muay Thai (4.45) was the highest motivation in training Muay Thai. Followed by training Muay Thai for self-defense, training Muay Thai because of interest in Muay Thai martial art, training Muay Thai for relief stress, training Muay Thai in order to become Muay Thai fighter, training Muay Thai because of desire to lose weight, training Muay Thai in order to become an instructor in Muay Thai, the practitioners like the clothes and equipments used in Muay Thai, the atmosphere of the gym makes the practitioners desire to train Muay Thai, the instructor makes the practitioners want to train Muay Thai more were

all in a high level of motivation. While the cost of training Muay Thai in Thailand gives me more desire to train, friends persuaded to train Muay Thai, Muay Thai gyms are very close to my place and train Muay Thai in order to meet new friends were all in the moderate level.

Table 13 : Number and percent sample group separated by motivation in training Muay Thai

Motivation in training Muay Thai	Strongly disagree	Disagree	Undecided	Agree	Strongly agree	Total	Meaning
	Number (%)	Number (%)	Number (%)	Number (%)	Number (%)		
1. Train Muay Thai in order to become a Muay Thai fighter.	4 10.5	1 2.6	3 7.9	13 34.2	17 44.7	4	High
2. Train Muay Thai in order to become an instructor in Muay Thai.	4 10.5	4 10.5	1 2.6	13 34.2	16 42.1	3.87	High
3. Train Muay Thai because of interest in Muay Thai martial art.	3 7.9	0 0	1 2.6	12 31.6	22 57.9	4.32	High
4. Train Muay Thai for self-defense.	0 0	2 5.3	1 2.6	14 36.8	21 55.3	4.42	High

5. Train Muay Thai to relief stress.	0 0	0 0	8 21.1	13 34.2	17 44.7	4.24	High
6. Train Muay Thai because of desire to lose weight.	2 5.3	1 2.6	8 21.1	12 31.6	15 39.5	3.97	High
7. My friend persuaded to Train Muay Thai.	7 18.4	6 15.8	8 21.1	8 21.1	9 23.7	3.16	Moderate
8. Train Muay Thai in order to meet new friends.	4 10.5	9 23.7	10 26.3	9 23.7	6 15.8	3.11	Moderate
9. Muay Thai gyms are very close to my place.	3 7.9	9 23.7	10 26.3	11 28.9	5 13.2	3.16	Moderate
10. The atmosphere of the Gym makes me desire to train Muay Thai.	1 2.6	6 15.8	6 15.8	12 31.6	13 34.2	3.79	High
11. The cost of studying Muay Thai in Thailand gives me more desire to learn.	3 7.9	8 21.1	13 34.2	6 15.8	8 21.1	3.21	Moderate

12. The instructor makes me want to study Muay Thai more.	1	4	12	11	10	3.66	High
	2.6	10.5	31.6	28.9	26.3		
13. I like the clothes and equipments used in Muay Thai.	0	5	6	16	11	3.87	High
	0	13.2	15.8	42.1	28.9		
14. Wai Khru makes me more desire to do Muay Thai and respect to the instructor more.	0	8	13	6	11	3.53	High
	0	21.1	34.2	15.8	28.9		
15. Techniques in Muay Thai give me more desire to study Muay Thai.	0	1	3	12	22	4.45	Highest
	0	2.6	7.9	31.6	57.9		
						3.78	High

Section 4. Benefits from training Muay Thai

The overall score of benefits from training Muay Thai was high level (4.28), feel strong when training Muay Thai and training Muay Thai can build confidence were the highest benefits in training Muay Thai. Followed by training Muay Thai gives the practitioners the real essence of Thai fighting, having better self-concentration, having a better image, gives more knowledge of Thai culture, losing weight when training Muay Thai, having a better personality, techniques and posture in Muay Thai can be

used also in other fighting styles, techniques in Muay Thai can gain more distinct advantage in fighting and is what sets Muay Thai apart from Taekwondo and other style of martial arts, giving the practitioners more knowledge of Thai history, training Muay Thai in Thailand gives the practitioners more knowledge about Muay Thai than training in Korea were all in a high level of benefits from training Muay Thai.

Table 14 : Number and percent sample groups separated by benefits from training Muay Thai

Benefits from training Muay Thai	Strongly disagree	Disagree	Undecided	Agree	Strongly agree	Total	Meaning
	Number (%)	Number (%)	Number (%)	Number (%)	Number (%)		
16. I feel strong when training Muay Thai.	0 0	1 2.6	1 2.6	8 21.1	28 73.7	4.66	Highest
17. Training Muay Thai can build confidence in me.	0 0	1 2.6	2 5.3	11 28.9	24 63.2	4.53	Highest
18. I have better self-concentration when training Muay Thai.	0 0	1 2.6	3 7.9	11 28.9	23 60.5	4.47	High
19. I lose weight when training Muay Thai.	0 0	1 2.6	1 2.6	5 13.2	12 31.6	4.24	High

20. I have a better image when training Muay Thai.	0 0	1 2.6	6 15.8	11 28.9	20 52.6	4.32	High
21. I have a better personality when training Muay Thai.	2 5.3	0 0	4 10.5	14 36.8	18 47.4	4.21	High
22. Training Muay Thai gives me the real essence of Thai fighting.	0 0	1 2.6	2 5.3	13 34.2	22 57.9	4.47	High
23. Training Muay Thai gives me more knowledge of Thai culture.	0 0	1 2.6	4 10.5	17 44.7	16 42.1	4.26	High
24. Training Muay Thai gives me more knowledge of Thai history.	2 5.3	1 2.6	8 21.1	14 36.8	13 34.2	3.92	High
25. Training Muay Thai in Thailand gives me more	2	2	6	15	13	3.92	High

knowledge about Muay Thai than training in my country.	5.3	5.3	15.8	39.5	34.2		
26. Techniques and posture in Muay Thai can be used also in other fighting styles.	1 2.6	1 2.6	3 7.9	17 44.7	16 42.1	4.21	High
27. Techniques in Muay Thai can gain more distinct advantage in fighting and is what sets Muay Thai apart from Taekwondo and other style of martial arts	0 0	2 5.3	8 21.1	12 31.6	16 42.1	4.11	High
CHULALONGKI						4.28	High

Section 5. Opinion on Thai culture and value express through Muay Thai

The overall score of the opinion on Thai culture and value express through Muay Thai was a moderate level (3.07). While techniques in Muay Thai give the practitioners more desire to train Muay Thai was the highest level of opinion on Thai culture and value express through Muay Thai. In contrast techniques in Muay Thai are a concrete object of Thai culture that you appreciate, techniques in Muay Thai show strong expression of Thai culture, can learn Thai culture and value express through

Muay Thai were all in a lowest level, followed by Korean value system matches Muay Thai value and there is a connection between Thai and Korean value systems were in a low level.

Table 15 : Number and percent sample groups separated by opinion on Thai culture and value express through Muay Thai and their level of feeling.

Opinion on Thai culture and value express through Muay Thai	Level of feeling					Total	Meaning
	Strongly disagree	Disagree	Undecided	Agree	Strongly agree		
	Number (%)	Number (%)	Number (%)	Number (%)	Number (%)		
28. Wai Khru is the attractiveness to train Muay Thai	0 0	8 21.1	13 34.2	8 21.1	9 23.7	3.47	High
29. Wai Khru is a part of Thai culture in Muay Thai.	0 0	0 0	5 13.2	19 50	14 36.8	4.24	High
30. Wai Khru is a part of showing respects in Muay Thai.	0 0	1 2.6	5 13.2	17 44.7	15 39.5	4.21	High
31. Showing respects in Thai value systems match to Korean's ones.	0 0	1 2.6	7 18.4	19 50	11 28.9	4.05	High
32. Korean value matches Thai value.	0 0	3 7.9	16 42.1	10 26.3	9 23.7	3.66	High

33. Korean value systems that match to Thai's give me more desire to train Muay Thai.	0	14	8	8	8	3.26	Moderate
	0	36.8	21.1	21.1	21.1		
34. Techniques in Muay Thai are the attractiveness to train Muay Thai.	0	2	2	16	18	4.32	High
	0	5.3	5.3	42.1	47.4		
35. Techniques in Muay Thai gain more distinct advantages more than in other styles of martial arts.	0	0	8	15	15	4.18	High
	0	0	21.1	39.5	39.5		
36. Techniques in Muay Thai give me more desire to train Muay Thai.	0	0	4	16	18	4.37	High
	0	0	10.5	42.1	47.4		
37. Thai culture and value express through Muay Thai give me more desire to train Muay Thai.	0	4	11	11	12	3.82	High
	0	10.5	28.9	28.9	31.6		
38. The connection between Thai and Korean value systems give me more desire to train Muay Thai.	1	10	9	9	9	3.39	Moderate
	2.6	26.3	23.7	23.7	23.7		

39. Wai Khru is a concrete object of Thai culture that you appreciate.	0	15	11	12	0	2.03	Low
	0	39.5	28.9	31.6	0		
40. Techniques in Muay Thai are a concrete object of Thai culture that you appreciate.	0	0	4	34	0	1.21	Lowest
	0	0	10.5	89.5	0		
41. You can learn Thai culture and value express through Muay Thai.	0	0	7	31	0	1.37	Lowest
	0	0	18.4	81.6	0		
42. Techniques in Muay Thai show strong expression of Thai culture.	0	3	3	32	0	1.24	Lowest
	0	7.9	7.9	84.2	0		
43. Korean value system matches Muay Thai value.	0	3	12	23	0	1.71	Low
	0	7.9	31.6	60.5	0		
44. There is a connection between Thai and Korean value systems.	0	5	11	22	0	1.71	Low
	0	13.2	28.9	57.9	0		
						3.07	Moderate

Section 6. Results from the Interview about opinion on Thai culture and value express through Muay Thai

There were nine Korean Muay Thai practitioners who have answered interview questions, results of the opinions on Thai culture and value express through Muay Thai as following:

The first Muay Thai practitioner who trains Muay Thai at Hanal Thai Gor Multi Gym. He has known Muay Thai from the Internet because his friend invited him. His favorite Muay Thai fighter is Saenchai Sor Kingstar. He has known and has tried Wai Khru for 2 times. He could describe Wai Khru as etiquette for parents, teachers and god. He has also known that Muay Thai practitioners have to perform Wai Khru before fighting. His favorite Muay Thai techniques are leg kick and elbows because he thought that there are strong expression of Thai culture and there was a connection between Thai and Korean values system that are matched.

The second Muay Thai practitioner who trained Muay Thai at Ilsan Youngdong Samsan Gym. He has known about Muay Thai by watching K-1 TV show. To start training Muay Thai, he has watched some good Muay Thai fighters. His favorite Muay Thai fighter is Buakaw Bunchamek. He has known about Wai Khru and has tried Wai Khru every time before fighting. He understood that Wai Khru is a respecting to a master and Muay Thai that every Muay Thai practitioners should have to preform before fighting. His favorite Muay Thai techniques are Muay Thai style middle kick, Salab Fun Pla that not many people know. He thinks that Muay Thai techniques show strong expression of Thai culture and this means Thailand has great martial art history. He also thought that both Taekwondo and Muay Thai are real great martial arts which most important thing

is a respecting and polite to each fighters. That is why they have a great connection between them. Additional, he thought Korean value system matches to Thai value system especially with Muay Thai and Taekwondo on forcing to be polite. However, his opinion on the differences between Taekwondo is based on self-defense but not so aggressive, Muay Thai skill has no back moving, only go forward, straight and strong. So he thinks both countries are very humble, polite and respecting to people.

The third Muay Thai practitioner who trains Muay Thai at Siheung Gu Sim Camp. He has known about Muay Thai because his father is a Muay Thai master and his father invited him to become a Muay Thai practitioner. His favorite Muay Thai fighter is Saenchai Sor Kingstar and he has known Wai Khru that he has tried for 15 times. He understood that Wai Khru is a dance to the rhythm of the music before fighting to thank to teacher and parents, and it is an etiquette for opponents. He has also thought that Muay Thai techniques show strong expression of Thai culture, he has agreed that there is a connection between Thai and Korean values system and Korean value matched to Thai value system. He also explained that Muay Thai is a national sport of Thailand, but for Korea, Muay Thai is just a hobby. Anyway there are also the similarities and differences between Muay Thai and Taekwondo which he thought that Muay Thai and Taekwondo are a prestige of 2 countries.

The fourth Muay Thai practitioner who used to train Muay Thai in K Max gym. He has known about Muay Thai through TV from some documentary 20 years ago and has known Muay Thai from Thai boxing gym in Korea. He decided to train Muay Thai because he wanted to be a strong man and did not want to be lose in fighting. His favorite Muay Thai fighters are Namsaknoi Yudthagarngamtorn and Sam Kor. He has known about Wai Khru but he has never tried it before. He thought that

Wai Khru has to perform before fighting because it is a kind of Thai boxing culture. His favorite Muay Thai techniques are elbow and round kick. He thought that Muay Thai is impressed him because he used to watch a small Thai boxer won a western boxer. In addition, he thought that there is no connection between Thai and Korean values system express through Muay Thai because Thai boxing is not much famous in Korea. He thought that only some part of Thai and Korean values system express through Muay Thai are matched, for Korean, Thai boxing is a stronger one of standing fighting but for Thai people, Thai boxing is our traditional spirit for being Thai and not to be rule by other countries.

The fifth Muay Thai practitioner who owned Muay Thai gym and now is a Muay Thai trainer at Chokdee Muay Thai gym. He has known Muay Thai from the Internet, and at the first time, he has trained Muay Thai with Thai trainer. He used to train Hapkido and Kyuk Too Ki (Korean Kickboxing), and at the first time he went to Kyuk Too Ki match, the opponent's trainer was a Muay Thai trainer, so he decided to learn Muay Thai since then. His favorite Muay Thai fighters are Samart Payakaroon, Namsaknoi Yudthagarngamtorn, Buakaw Bunchamek. He has known Wai Khru but he has never tried Wai Khru before, he understood that Wai Khru is to thank to teachers and the teachers will give "Mongkol" to student as the etiquette of Muay Thai and Wai Khru is to ask for blessing from teachers, parents and country for victory before matches. He thought that Wai Khru is the performance before matches in order to make the fighters not too be so nervous and feel relax. His favorite Muay Thai techniques are clinch, clinch knees techniques. He thought clinch knee is a powerful for Thai boxing techniques and the similarity are that Muay Thai is in Thai value systems and Korean value systems. He thought that through Muay Thai, Korean can learn about

Thai values but there is a big difference including traditions and daily life of people between two countries.

The sixth Muay Thai practitioner who trains Muay Thai at Twotone or Thaitone gym. He has known Muay Thai in the UFC TV programs so he searched in the Internet and wanted to be a Muay Thai fighter. His favorite Muay Thai fighters are Saenchai Sor Kingstar, Buakaw Bunchamek, and Sittichai Sitsongpeenong. He has known Wai Khru and has tried Wai Khru for 1 time only. He described that Wai Khru is a dance to rhythm of music before matches. He thought that the reason why Muay Thai practitioners have to perform Wai Khru before fighting is to thank to masters. His favorite Muay Thai techniques are flying knee kick. He thought that there is not a connection between Thai and Korean values system through Muay Thai because Muay Thai is a national sport of Thailand, but for Korea, Muay Thai is a hobby, so they are not matched. The similarities and differences which express through Muay Thai and Taekwondo are leg kicks but leg kick of Muay Thai is more powerful. Taekwondo represents Korean martial art history, and Muay Thai represents Thai martial art history which make 2 countries well-known.

The seventh Muay Thai practitioner who trains Muay Thai at Jay Kick Gyms. He has known about Muay Thai from K-1 and KOMA TV program. Apart from Taekwondo, he wanted to learn a martial art that is more practical and efficient and He thought Muay Thai which is he interested, because Muay Thai has to use both fists and kicks at the same time and he decided to learn it. His favorite Muay Thai fighters are Namsaknoi Yudthagarnamtorn, Giorgio Petrosyan, Somrak Khamsing. He has known about Wai Khru and used to try Muay Boran around 2-3 times. Wai Khru on his own opinion is that Muay Thai has its origin from a military martial art and this trait shows

very well as a unique feature. Wai Khru is originally performed by Nak Muay before they go for a fight, to show their respect and honor for their teachers, the King and their god. Wai Khru also differs from different gyms and teachers and lineages. He also thought that it is an important process before going to war, and embraces the notion of attacking and defeating enemy soldiers on the battlefield.

As for Muay Thai in his opinion, it is a military martial art that uses the unarmed body in practical Muay Thai. It encompasses the fists, elbows, shins and knees etc. Among these, there are comparisons to real weapons, for example: the elbow is like a knife, the knee is like a lance and so on. He also knew that the reason why Muay Thai practitioners have to perform Wai Khru before fights because Wai Khru is the performance before fighting to ask for blessing from teachers, the King and God for victory and safe, and also the performance before fighting also and done before the fight to strengthen the focus of the mind. His favorite Muay Thai techniques are back elbows and leg kick. He thought Muay Thai techniques show expression image of Thai culture with the gradual progress of civilized society, it seems that a sports mentality is growing rather than a warrior fighting mentality in this generation. He did not criticizing or looking down on sporting mentality but in the field of kickboxing, he thought it is a martial art before it is a sport.

Furthermore, Park Man Hun thought that values of the martial art should be valued. He felt that among the different kinds of kickboxing, Muay Thai is practical and devastating. Although Muay Thai is recognized as sport, clearly showcase and preserve the martial art values. Therefore, he thought that Muay Thai is one of the national symbol that represents Thailand and shows the strength and strong image of Thai culture. There are many similarities, such as the emphasis on respect, the heart of

deference and serving the teacher. Apart from the similarity of practicing a martial art that could harm others, the importance and basic mindset of the heart is the foundation of both systems that emphasize it is not just a martial art but there are important values. It is clear that both Muay Thai and Taekwondo are martial arts that encompass special values, and both are the representative martial arts of both nations. However, he did not think that Muay Thai is everything to Thai culture and Taekwondo is everything to Korean culture. There are similarities and differences between Muay Thai and Taekwondo such as respecting to the teachers, both martial arts are self-defense that can protect himself and people around him and through martial arts, it is not just training the body but also the mind. However, Muay Thai is more practical than Taekwondo.

The eighth Muay Thai practitioner who is a manager at K Club Skinny (Gwangmyeong Samsan). She has known about Muay Thai in 2010, she was fat and overweight, so she decided that she had to change her life and started to exercise. She went to a fitness club near her home, and started doing aerobics and kickboxing. Soon, she got fitter and wanted a more difficult workout. One of the instructors at the fitness club was a Muay Thai fighter and he introduced her to a Muay Thai gym. She started Muay Thai for diet and fitness, and now she is a Muay Thai practitioner. However, she wanted a challenging workout for diet and fitness, and to get a healthy and beautiful body and also she had many friends who did Muay Thai. As time passed, she wanted to challenge herself and interested in training to fight. Her favorite Muay Thai fighters are the male fighters; she likes Saenchai Sor Kingstae, Buakaw Banchamek, Pornsanae Sitmonchai, PTT Petchrungruang, Petchboonchu FA Group, Thepnimit Sitmonchai, Orono, Sam-A, Yodsanan Sityodtong, Sagetdao, and so many others. For

the female fighters, she likes Peach Purahong, Zaza Sor Aree, Caley Reece, Tiffany Van Soest, Chommanee Sor Teheran and Saifah. She preferred to Thai fighters in general because their style of fighting is more beautiful and free as compared to foreign fighters. She has known Wai Khru and has tried Wai Khru about 10 - 15 times, for practice on her own and before her fights. So, she understood that is a ritual that Muay Thai fighters perform in the ring before the fight as a form of showing respect to their teacher. Also different Muay Thai gyms or different regions of Thailand may have different form of Wai Khru that show some form of unique feature, and people can identify the fighter from the gym based on the Wai Khru. She has also known that is why Muay Thai practitioners have to perform Wai Khru before fights because it shows and express respect and gratitude to the trainer and teacher, both from the fighter's gym and the opponent's gym. Also it is a way to apologies in advance to the King for the violence of the Muay Thai fight. Her favorite Muay Thai techniques are "Crocodile Tail Kick" but does not have her own favorite Muay Thai techniques, because she thought Muay Thai is beautiful as a whole, and there is so much to learn. There are so many techniques in the boxing, kicks, elbows and knees and clinch and so many combinations, so there is so difficult to pick a favorite for her.

She thought that Thai techniques show strong expression of Thai culture. Especially when considering that Muay Thai evolved from Muay Boran, which is an ancient martial art even used in defending Thailand in the wars. Muay Thai has a strong history of defense and warfare. Also the elbows and knees and clinch techniques are not used much in other martial arts so this adds to the strong expression of Muay Thai. Muay Thai is very practical and efficient, it is devastating and deadly and this shows a strong expression of Thai culture. She also thought that there is a connection in paying

respect to elders, seniors and teachers. In Korea there is emphasis on seniority and respect, similar to the Thai values system. Also for gender, in both Korea and Thailand, Muay Thai is largely for men. However, we see that in both countries, women are getting more empowered and prominent in Muay Thai. Additionally, she thought that there are some similarities, but the way to express is different. For example, Koreans show respect to seniors and teachers but they do not have rituals like Wai Khru. However, due to the similarities in the value system, it is easy for Korean people to understand why Thai people do things the way they do in Muay Thai. This may be difficult to understand for some Western foreigners, who have a different culture and system.

The ninth Muay Thai practitioner who trains Muay Thai at Psycho Pitbulls gyms. When he was young he has seen K1 TV program and Buakaw Bunchamek was destroyed the other fighters. He started Muay Thai to defend himself and his family. His favorite Muay Thai fighters are Buakaw Bunchamek, Anwar and Personae. He has known about Wai Khru and has tried Wai Khru many times and used to try Wai Kuru when he was in Thailand, his Khru helped him to teach before his fight. He understood that Wai Khru represents thank to teachers and families but he did not know Muay Thai practitioners have to perform Wai Khru before fighting. His favorite Muay Thai techniques are punch (mat) and low kick and sok (elbow) kaw (knee). Specially, he thought that Muay Thai techniques show strong expression of Thai culture and famous Muay Thai is famous worldwide and it proves that Muay Thai is the most effective martial art in the world. He also thought that there are connection between Thai and Korean values system express through Muay Thai such as respecting to teachers is the same, if compare to western. Furthermore, both martial arts use many kicks but the

different thing is Muay Thai kicks are more with shin, but Taekwondo more with feet. And in Olympic Games, Taekwondo, they just use legs and Muay Thai use 8 limbs at fight. He thought both martial arts are national pride for Thais and Koreans that make many people becomes healthier, this is what he said.

In conclusion, from the first to the ninth Korean Muay Thai practitioners, Most of them have known Muay Thai from TV program such as K1, Internet, and family member or friend who had done Muay Thai before and invited them to train Muay Thai. Every of Korean Muay Thai practitioner's favorite Muay Thai fighters were Saenchai Sor Kingstar, BuakawBunchamek and Namsaknoi Yudthagarngamtorn; others were such as Sam Kor, Samart Payakaroon, Giorgio Petrosyan, and Somrak Khamsing. Most of them has known about Wai Khru and could describe Wai Khru as an etiquette for parents, teachers and god. However, most of them has also known that Muay Thai practitioners have to perform Wai Khru before fighting. Therefore, most of them thought that Muay Thai techniques such as leg kick, elbow and knee have a strong expression of Thai culture. Furthermore, there is a connection between Thai and Korean values system in respecting to teacher, parents and seniors. In contrast, a few of them has known Muay Thai from fitness in order to losing weight, and has never tried Wai Khru before but could describe Wai Khru as a kind of Thai culture. A few of them did not think that there is a connection between Thai and Korean value systems because there is a big difference in traditions and daily life between two countries.

CHAPTER V

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

5.1 Conclusion

The research titled “Appreciation of Thai Culture in Korean Muay Thai Practitioners” was done in the form of survey research with the objective to study Thai culture and value express through Muay Thai among Koreans and to study Korean value system that matches Muay Thai value. The surveys were carried out by 47 both males and females Korean Muay Thai practitioners that was divided into 2 series: 38 Korean Muay Thai practitioners in Thailand and Korea by questionnaire, and 9 Korean Muay Thai practitioners in Korea by interview question. The materials consist of the questionnaire consists of 5 parts 1) Question on demographic characteristics of the Korean Muay Thai practitioners, 2) Question on background knowledge about Muay Thai, and 3) Question on motivation in training Muay Thai 4) Question on benefits from training Muay Thai 5) Question related to opinion on Thai culture and value express through Muay Thai. Furthermore, the materials also include the structured of the interview question consists of 11 questions for Koreans who train Muay Thai and 13 questions for Koreans who train Muay Thai and Taekwondo. The questionnaire and interview question were assessed on their reliability and accuracy of contents by Muay Thai practitioners. These tools were used to screen physical ability and cognitive ability with the objective of the research being described with the use of statistical tools of average, percentage and content analysis.

Demographic characteristic of the Korean Muay Thai practitioners.

Most of practitioners (90%) were and (10%) were female only. The average age of practitioners were between 31-35 years old (23.68%). Most of the practitioners (63.16%) held a Bachelor's degree and 26.32% completed high school, while 5.26% were master degree and diploma. The largest group of the practitioners (52.63%) have no religious beliefs, followed by Christianity (28.95%) and Buddhism (18.42%). The largest group of the practitioners were student (36.84%) and business person, while 26.32% were others status such as self-employ and unemployed.

The largest group of the practitioners (42.11%) have visited Thailand 2-5 times and the kind of sport, physical exercise or martial arts that the practitioners have done before were others (31.82%) such as basketball, swimming and karate.

Background Knowledge about Muay Thai

Most of the practitioners (92.11%) have known about Muay Thai before coming to Thailand, TV was the source from which most practitioners (50.00%) have known about Muay Thai. Most of the practitioners (92.11%) have trained Muay Thai before, 71.05% of practitioners have trained Muay Thai more than 2 years. Most of the practitioners have trained Muay Thai in Korea (57.89%), followed by 23.68% of practitioners have trained Muay Thai in Thailand. Most of the practitioners (71.05%) have studied the history of Muay Thai, The majority of practitioners (71.05%) have watched Muay Thai more than 20 times. 44.74% of practitioners have found out about gyms or schools to teach Muay Thai from friends.

Motivation in training Muay Thai.

The overall of the motivation in training Muay Thai was a high level, Techniques in Muay Thai give the practitioners more desire to study Muay Thai was in the highest level, while training Muay Thai in order to meet new friends is the lowest motivation.

Benefits from training Muay Thai

The overall of benefits from training Muay Thai was high level, which feeling strong and training Muay Thai can build confidence in practitioners were the highest of benefits from training Muay Thai.

Opinion on Thai culture and value express through Muay Thai.

The overall of opinion on Thai culture and value express through Muay Thai was a moderate level. While techniques in Muay Thai give me more desire to train Muay Thai was the highest opinion on Thai culture and value express through Muay Thai. In contrast techniques in Muay Thai are a concrete object of Thai culture that you appreciate, techniques in Muay Thai show strong expression of Thai culture, can learn Thai culture and value express through Muay Thai were all in the lowest level, however Korean value system matches Muay Thai value and there is a connection between Thai and Korean value systems were in a low level.

Results from the Interview on Opinion on Thai culture and value express through Muay Thai

There were nine Korean Muay Thai practitioners who have answered interview questions. They have known Muay Thai from TV shows such as K-1, Internet, and family members or friends who had done Muay Thai before and invited them to train Muay Thai. Every of Korean Muay Thai practitioner's favorite Muay Thai fighters are Saenchai

Sor Kingstar, Buakaw Bunchamek and Namsaknoi Yudthagarnamtorn. Most of them have known about Wai Khru and could describe Wai Khru as etiquette for parents, teachers and god. Most of them have known that Muay Thai practitioners have to perform Wai Khru before fighting and most of them thought that Muay Thai techniques such as leg kick, elbow and knee have a strong expression of Thai culture. Furthermore, there is a connection between Thai and Korean value system in respecting teachers, parents and seniors.

5.2 Discussion

The research results of the Appreciation of Thai Culture in Korean Muay Thai Practitioners were described below following the structure of the research questionnaire.

1. The result of this research showed that study Thai culture and value express through Muay Thai among Koreans showed that Korean practitioners visited Thailand 1-5 times at 42.11, know Muay Thai before coming to Thailand at 92.11, have studied the history of Muay Thai and have seen Muay Thai more than 20 times at 71.05. They know Muay Thai from TV from K1, Internet, and friends invited then to find Muay Thai before and invited them. From all these results were in line with the study of (Tikaporn Eiamrera, 2011) titled “Communicating National Identities in Muay Thai that the result showed the construction of Thai national identity” varies according to different “Media-Muay Thai”. The process of “Thainess” is most significantly constructed in Lumpinee stadium in relation to “Muay Thai” film texts, television sport programs, and video clips on youtube.com. On contrary, the construction of “otherness” is most

apparent in the case of video clips on youtube.com in comparison with film texts television sport programs and Lumpinee stadium.

From the results of the above mentioned can be concluded and discussed in a difference way that if the respondents did not have any background or knowledge about Muay Thai, did not see Muay Thai from any media such as TV or the Internet, or come from different countries or different culture before coming to Thailand, these can affect on training Muay Thai or becoming an effective Muay Thai practitioners. Overall resulted from the above mentioned are agreed with (Michael Shane Henry, 2013) that the educational merit of Muay Thai for marginalized identities as a consequence of developing active wisdom and courage.

2. Korean value system that matches Muay Thai value. The results showed that the Korean practitioners have the same agreement that Korean value system matches to Thai value system especially on forcing to be polite and respect to parents, teachers or seniors. But the way to express is different. For example, Koreans show respect to seniors and teachers but they do not have rituals like Wai Khru or Ram Muay. From these results were in line with the study of (Terry Miller and Sean Williams, 2008) stated that the ritual of Wai Khru which greets or honors teachers, is of fundamental importance in Thai culture. Through it, those who learn any art, both nonmusical (like boxing) and musical (including making instruments, dance, singing, and instrumental performance), established a lifetime relationship through their teachers to their teacher's teachers, finally to Hindu-Buddhist cosmology, which oversees these arts. Indeed, even teachers in public schools and university professors are also honored. The study of (Jae Jung Song, 2005) also stated that one of the most important Confucian precepts of social relations is age or seniority. The young are always expected to respect the old as they

respect their own parents. People showing disrespect to the old are generally looked down on as having had a bad upbringing.

5.3 Recommendations

5.3.1 For research

1.1 For future research should study on appreciation of Thai culture in other foreign Muay Thai practitioners to get different opinions.

1.2 For future research should study on factors of training Muay Thai among Korean Muay Thai practitioners.

5.3.2 For intervention

That because of many foreigners have known and understand Muay Thai that has a very distinctiveness in techniques and is what sets Muay Thai apart from other styles of martial arts.

So, whoever wants to train Muay Thai must understand Thai culture and value system, not just distinctive techniques in Muay Thai. Understanding Thai culture and value system through Muay Thai will make Muay Thai practitioners become a good fighter with a Thai value.

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부록

APPENDIX A

설문지

Questionnaire

한국인 무에타이 수련자에 의한 태국문화 평가

Appreciation of Thai culture in Korean Muay Thai practitioners

This questionnaire is a part of a research paper as a partial fulfillment of the requirements for Master Degree of Arts Chulalongkorn University. It aims to study Thai culture and value express through Muay Thai among Chinese Muay Thai practitioners and to study value system that matches Muay Thai value. The information given in this questionnaire will be strictly treated with confidence and will be used for the research paper only. Your cooperation in answering this questionnaire is highly appreciated.

본 설문지는 연구 논문의 한 부분으로 출라롱콘(태국 3대 명문 대학중 한곳) 대학 학국학 석사 과정 조건의 실현을 위함이다. 태국 문화를 연구하고 무에타이를 수련하는 한국사람들 가운데서 무에타이를 통해 가치를 표현하고 무에타이의 가치와 상응하는 한국의 가치체계를 연구하는데 그 목적이 있다. 설문지를 통해 제공된 정보는 엄격하게 보안이 유지되고 연구논문의 용도로만 사용되어 질것입니다. 본 설문지에 답변하는 당신의 협조는 높이 평가됩니다.

이름 Name :

사는곳 Location :

체육관 명 Gym name :

지침: 스스로최고로일치한다고생각되는□에✓표시하세요.

Instruction: Please mark ✓ in □ that best corresponds yourself.

1 부: 일반정보

Part 1: General Information

1. 성별 Gender

1. 남성 Male

2. 여성 Female

2. 나이 Age

1. 21 살이하 Below 21

2. 21-25

3. 26-30

4. 31-35

5. 35 세이상 Over 35

3. 교육 Education

1. 고등학교 High School

2. 대학교 Bachelor Degree

3. 석사학위 Master Degree

4. 박사학위 Doctorate Degree

5. Other (Please specify).....

4. 종교 Your religious beliefs:

1. 불교 Buddhism

2. 기독교 Christianity

3. 유교 Confucianism

4. 힌두교 Hinduism

5. Other (Please specify).....

5. 직업 Your occupation/status

1. 학생 Student 2. 업가 Business person
3. 공무원 Government employee 4. 여행자 Tourist/traveler
5. Other (Please specify).....

6. 지금까지몇번이나태국에방문했습니까? How many times have you visited Thailand?

1. 처음 First time 2. 2-5 번 2-5 times
3. 6-10 번 6-10 times 4. 10 번이상 More than 10 times

7. 무슨종류의운동,무술등을해봤습니까? (1 개이상선택가능) What kind of sport, physical exercise or martial arts you have done before? (You can answer more than 1)

1. 테니스 Tennis 2. 권투 International Boxing
3. 태권도 Taekwondo 4. 유도 Judo
5. 배드민턴 Badminton 6. 레슬링 Wrestling
7. 야구 Baseball 8. 럭비 Rugby
9. 축구 Football
10. Other (Please specify).....

8. 한주에몇일이나운동을하시나요? How many times do you exercise every week?

1. 안함 Never
2. 한주에 한번 Once a week

- 3. 2-3 번 2-3 times
- 4. 4-5 번 4-5 times
- 5. 매일 Every day

2 부: 무에타이배경지식

Part 2: Background knowledge about Muay Thai

9. 태국방문전에 무에타이에 대해 알고 있었나요? Did you know about Muay Thai before you come to Thailand?

- 1. Yes
- 2. No

10. 무에타이를 어떻게 알게 됐나요? How did you know about Muay Thai?

- 1. 영화 Movie
- 2. TV
- 3. 스포츠 잡지 Sport Magazines
- 4. 스포츠 뉴스 Sport News
- 5. 친구들 Friends
- 6. 타이어 역사 책 Thai history book
- 7. 예전에 태국에서 봄 Seen in Thailand before
- 8. Other (Please specify).....

- 5. 라디오 Radio 6. 유인물 Brochures
- 7. 인터넷 Internet
- 8. Other (Please specify)

3 부: 태국 문화와 무에 타이를 통한 가치 표현에 대한 당신의 의견

Part 3: Your opinion on Thai culture and value express through Muay Thai

Thai

Instruction: Please mark ✓ in the box according to your level of feeling

- 5 매우동의 Strongly agree
- 4 동의 Agree
- 3 잘모름 Undecided
- 2 동의안함 Disagree
- 1 매우동의안함 Strongly disagree

무에 타이훈련의 동기부여 Motivation in training Muay Thai	Level				
	5	4	3	2	1
17. 타이복서가되기위해배운다. Train Muay Thai in order to become a Muay Thai fighter.					
18. 코치가되기위해배운다. Train Muay Thai in order to become an instructor in Muay Thai.					

19. 관심이있어서배운다. Train Muay Thai because of interest in Muay Thai martial art.					
20. 호신용으로 배운다. Train Muay Thai for self-defense.					
21. 스트레스해소용이다. Train Muay Thai to relief stress.					
22. 다이어트 용이다. Train Muay Thai because of desire to lose weight.					
23. 친구 권유 My friend persuaded to train Muay Thai.					
24. 새로운친구를만나기위해. Train Muay Thai in order to meet new friends.					
25. 체육관이 집에서매우가깝다. Muay Thai gym are very close to my place.					
26. 체육관분위기가무에 타이를배우고싶게만든다. The atmosphere of the Gym makes me desire to train Muay Thai.					
27. 태국에서 운동하는 비용이 더 운동을 하고 싶게 만든다 The cost of training Muay Thai in Thailand gives me more desire to train.					
28. 사범님이운동을더하고싶게만든다.					

The instructor makes me want to train Muay Thai more.					
29. 무에타이 유니폼과 용품들이 좋다. I like the clothes and equipments used in Muay Thai.					
30. 와이크루는 내가 무에타이를 더하게 만들고 다른 코치들을 더 존경하게 만든다. Wai Khru makes me more desire to do Muay Thai and respect to the instructor more.					
31. 무에타이 기술들이 더 무에타이를 하고 싶게 만든다. Techniques in Muay Thai give me more desire to train Muay Thai.					
무에타이 수련으로 얻는 경험과 혜택 Benefits from studying Muay Thai					
32. 무에타이 수련시 강해짐을 느낀다. I feel strong when training Muay Thai.					
33. 무에타이 수련이 자신감을 갖게 만든다. Training Muay Thai can build confidence in me.					
34. 무에타이 수련시 더 나은 자기 집중력이 생긴다. I have better self-concentration when training Muay Thai.					
35. 무에타이 수련시 살이 빠졌다. I lose weight when training Muay Thai.					

<p>36. 무에타이수련시더 나은 이미지다.</p> <p>I have a better image when training Muay Thai.</p>					
<p>37. 무에타이 수련시 나는 더 나은 성격을 갖는다.</p> <p>I have a better personality when training Muay Thai.</p>					
<p>38. 무에타이수련이 나에게 무에타이시합의 본질을 알게 해줬다.</p> <p>Training Muay Thai gives me the real essence of Thai fighting.</p>					
<p>39. 더 많은 태국 문화를 알게 해줬다. Training Muay Thai gives me more knowledge of Thai culture.</p>					
<p>40. 더 많은 태국 역사를 알게 해줬다.</p> <p>Training Muay Thai gives me more knowledge of Thai history.</p>					
<p>41. 한국에서 훈련보다 태국에서의 훈련이 더 많은 무에타이 지식을 줬다.</p> <p>Training Muay Thai in Thailand gives me more knowledge about Muay Thai than training in my country.</p>					
<p>42. 무에타이의 기술과 자세는 다른 싸움 방식에도 사용할 수 있다.</p> <p>Techniques and posture in Muay Thai can be used also in other fighting styles.</p>					

<p>43. 무에타이 기술은 싸움에서 더욱 분명한 장점이 있고 그것이 태권도 나 다른 무술과 구분되게 한다. Techniques in Muay Thai can gain more distinct advantages in fighting and is what sets Muay Thai apart from other styles of martial arts.</p>					
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무에타이수련에대한의견 Your Opinion in training Muay Thai	Level				
	5	4	3	2	1
44. 와이크루는 무에타이수련의 매력적 요소이다. Wai Khru is the attractiveness to train Muay Thai.					
45. 와이크루는 무에타이의 타이문화의 일부이다. Wai Khru is a part of Thai culture in Muay Thai.					
46. 와이크루는 무에타이에서 존경의 표하는 부분이다. Wai Khru is a part of showing respects in Muay Thai.					
47. 태국의 가치시스템에서 존경을 보이는 것은 한국의 것과 같다. Showing respects in Thai value systems match to Korean's ones.					
48. 한국의 가치시스템은 태국의 가치와 같다. Korean value matches Thai value.					
49. 한국의 가치시스템의 매칭은 더욱 무에타이를 수련하게 만든다. Korean value systems that match to Thai's give me more desire to train Muay Thai.					

<p>50. 무에타이기술은 무에타이를 수련하게 하는 매력적인 요소이다.</p> <p>Techniques in Muay Thai is the attractiveness to train Muay Thai.</p>					
<p>51. 무에타이기술은 다른 스타일의 무술보다 분명한 장점이 있다.</p> <p>Techniques in Muay Thai gain more distinct advantages more than in other styles of martial arts.</p>					
<p>52. 무에타이기술은 더욱 무에타이를 수련하고 싶게 만든다</p> <p>Techniques in Muay Thai give me more desire to train Muay Thai.</p>					
<p>53. 태국 문화와 무에타이를 통한 가치 표현은 더욱 무에타이를 하고 싶게 만든다.</p> <p>Thai culture and value express through Muay Thai give me more desire to train Muai Thai.</p>					
<p>54. 태국과 한국의 사의 가치 시스템이 더욱 무에타이를 훈련하고 싶게 만든다.</p> <p>The connection between Thai and Korean value systems give me more desire to train Muay Thai.</p>					
<p>55. 와이크루는 당신이 인정하는 태국 문화의 구체적인 목적이다</p> <p>Wai Khru is a concrete object of Thai culture that you appreciate.</p>					

<p>56. 무에타이기술은 당신이 인정하는 태국 문화의 구체적인 목적이다.</p> <p>Techniques in Muay Thai are a concrete object of Thai culture that you appreciate.</p>					
<p>57. 무에타이를 통해 태국 문화와 가치 표현을 배울 수 있다</p> <p>You can learn Thai culture and value express through Muay Thai.</p>					
<p>58. 무에타이기술은 태국 문화의 강력함을 보여준다.</p> <p>Techniques in Muay Thai show strong expression of Thai culture.</p>					
<p>59. 한국의 가치 시스템과 태국의 것은 일맥 상통하다.</p> <p>Korean value system matches Muay Thai value.</p>					
<p>60. 태국과 한국의 가치 시스템은 연결 고리가 있다.</p> <p>There is a connection between Thai and Korean value systems.</p>					

Thank you very much for your answers.

부록

APPENDIX B

질문지

Interview Question

무에타이를수련하는 한국인들의태국문화평가

Appreciation of Thai culture in Korean Muay Thai practitioners

본 질문지는 태국 출라롱콘대학(태국의 3 대 명문대학) 한국학과 석사과정 연구 논문을 위한 것입니다. 이 연구는 무에타이를 수련하는 한국인들이무에타이를 통해 느끼는 태국의 문화와 가치, 그리고무에타이의 가치에상응하는 한국의 가치체계를 조사하는 것을 목적으로 합니다.

본 질문지를통해제공된정보는엄격하게보안이유지되고연구논문을 위한 목적으로만 사용됩니다. 질문에 답해주시고 협조해주셔서 매우감사합니다.

This interview questions are a part of a research paper as a partial fulfillment of the requirements for Master Degree of Arts in Korean Studies, Chulalongkorn University. It aims to study Thai culture and value express through Muay Thai among Korean Muay Thai practitioners and to study Korean value system that matches Muay Thai value. The information given in this interview questions will be strictly treated with confidence and will be used for the research paper only. Your cooperation in answering this questionnaire is highly appreciated.

이름 Name:

주소 Location:

체육관명 Gym name:

1. 당신은어떻게무에타이를알게되었습니까? How did you know about Muay Thai?

.....
.....
.....

2. 당신은어떤계기로무에타이를시작하셨습니까? What makes you to start training Muay Thai?

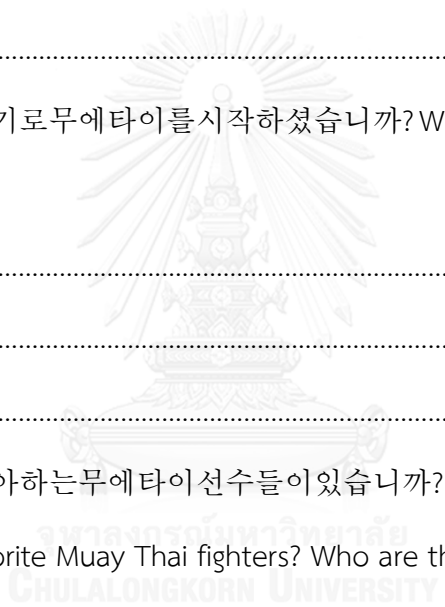
.....
.....
.....

3. 당신이가장좋아하는무에타이선수들이있습니까? 있다면누구입니까? Do you have your favorite Muay Thai fighters? Who are they?

.....
.....
.....

4. 당신은“와이크루”와“람무에이”에대해서아십니까? Do you know “Wai Khru” or “Ram Muay”?

.....
.....
.....



5. 당신은 “와이크루” 또는 “람무에이” 를 시도해보신 적이 있습니까?

해보셨다면 몇 번 정도 해보셨습니까? Have you tried “Wai Khru” or “Ram Muay”?

For how many times?

.....
.....
.....

6. “와이크루” 는 기술(의식) 에 관하여 당신이 이해하고 있는 대로 설명해 주십시오.

Please describe “Wai Khru” on your own understanding?

.....
.....
.....

7. 당신은 무에타이수련자들이 왜 “와이크루” 는 의식을 경기 전에 해야 하는지 이유를 아십니까? 그 이유를 설명해 주십시오. Do you know why Muay Thai practitioners have to perform “Wai Khru” before fights? Please describe

.....
.....
.....

8. 당신이 가장 좋아하는 무에타이 기술들은 무엇입니까? 그 무에타이 기술들의 이름을 적어 주십시오. What are your favorite Muay Thai techniques? Please tell us some names of Muay Thai Techniques.

.....
.....
.....

9. 당신은 무에타이 기술들이 태국 문화에 대해 강한 이미지를 나타낸다고 생각하십니까? 당신의 생각을 적어주십시오. Do you think Muay Thai techniques show strong expression of Thai culture? Please describe.

.....
.....
.....

10. 당신은 무에타이를 통하여 표현되는 타이의 가치체계와 한국의 가치체계가 일맥상통하는 부분이 있다고 생각하십니까? Do you think there is a connection between Thai and Korean values system express through Muay Thai? Please describe.

.....
.....
.....

11. 당신은 한국의 가치체계와 태국의 가치체계가 서로 통한다고 생각하십니까? 당신의 생각을 적어주십시오. Do you think Korean value system matches to Thai value system? Please describe.

.....
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아래질문은 무에타이와 태권도를 모두 수련한 경험이 있는 한국인들을 위한 질문입니다.

Below Questions are for Korean practitioners who train both Muay Thai and Taekwondo.

1. 무에타이와 태권도를 통해서 표현되는 것들의 유사점과 차이점을 적어주십시오. Please describe similarities and differences which express through Muay Thai and Taekwondo.

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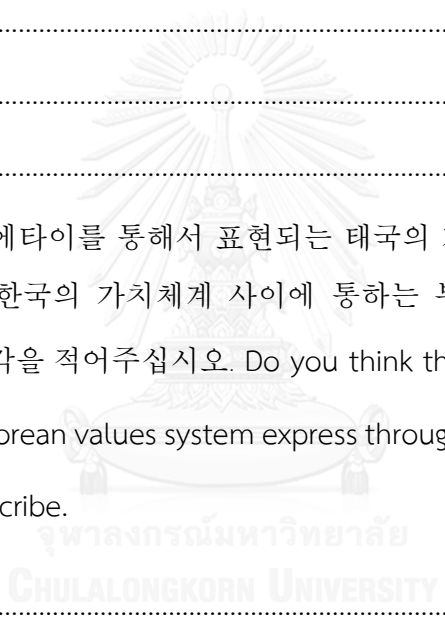
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2. 당신은 무에타이를 통해서 표현되는 태국의 가치 체계와 태권도를 통해서 표현되는 한국의 가치체계 사이에 통하는 부분이 있다고 생각하시나요? 당신의 생각을 적어주십시오. Do you think there is a connection between Thai and Korean values system express through Muay Thai and Taekwondo? Please describe.

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VITA

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